THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

EASTER.

Like a meteor, l arge and bright,
Fell a golden seed of light
On the field of Christmas night
When the Babe was born.

Then 'twas sepulchred in gloom,
Till above His holy tomb
Flashed its everlasting bloom—
Flower of Easter morn.

—*Harper's Magazine.*

Communications.

For the Messenger.

HERBERT SPENCER'S "IDEAL OF LIFE."

Some two months ago, the great apostle of Evolution, Mr. Spencer, when about to embark for England, was complimented by a public dinner. In response to a toast in his honor, he made the remarks to which we call attention.

In the first part of this speech he criticised the Americans for their inordinate activity which produces so much prema ture grayness and nervous prostration. Speaking of this evil, he says: "In every circle I have met men who had themselves suffered from nervous collapse due to stress of business, or named friends who had either killed themselves by overwork, or had been permanently incapacitated, or had wasted long periods in endeavors to recover health. I do but echo the opinion of all the observant persons I have spoken to that immense injury is being done by this high pressure life."

With this, and more in the same line, we have nothing to do, except to say that in it all there is nothing very original nor new. We have heard the same thing before. That to which we wish to call attention is what he had to say of the ideal of life. "The truth is," he said, "there needs a revised ideal of life. Look back through the past, or look abroad through the present, and we find that the ideal of life is variable, and depends on social conditions." In these sentences, which contain much that history and observation confirm, and which seem very harmless, there is, nevertheless, a great deal that is false and hurtful. One needs but to carry out these sentiments to their full and logical conclusion, as Mr. Spencer subsequently does, to see how utterly at variance they are with all just and true ideas of life. If the proposition he there lays down be admitted, we take away all permanency from truth and morality. They become something that depends upon and is governed by "social conditions," and therefore, as he says, "the ideal of life is variable."

This he illustrates by remarking that "The highest aim among all ancient peoples of note, as it still is among many barbarous peoples," was to be "a successful warrior." For example, "in the Norseman's heaven the time was to be passed in daily battles, with magical healing of wounds." With him, therefore, the ideal of life was military activity.

Now, however, the age of conquest being past, the ideal of life is different. "The duty to work has taken the place of the duty to fight; and in the one case, as in the other, the ideal of life has become so well established that scarcely any dream of questioning it. Practically, business has been substituted for war as the purpose of existence."

These sentences, it will be noticed, confirm what has been said about Mr. Spencer's theory, and it will readily be seen that he does not believe in any absolute ideas of right and wrong, but makes morality changeable and governed by "social conditions." In the next paragraph his false and unscriptural position becomes still more evident. Note his language: "Is this modern ideal to survive throughout the future? I think not. *While all other things undergo continuous change it is impossible that ideals should remain fixed.*' The emphasis is ours, and we wish to call especial attention to the last clause of the sentence italicized. The subtlety of his argument is plain to those who have care fully followed him. He first creates upon the mind an impression of material things, facts of external history, things which constantly change; and then, without noting the distinction, very skillfully applies the line of reasoning to immaterial or spiritual things—the ideal world. Herein lies the danger; in this consists the fallacy of his reasoning. He uses facts in such a way as to mislead the unwary, and to make him a dangerous writer for the careless reader. Truth and error are so mingled that if we are not watchful we will be deceived by the apparent correctness of his logic, and led to adopt his false conclusions. He is partly correct, and therein lies the danger. Most ideals change, but he is wrong when he says that all do. False ideals, *i. e.*, ideals that do not correctly represent a truth, or that represent what is false, these change. But those which are true, absolutely true, are fixed and must remain forever the same, leading us year by year, and century by century nearer the truth which they represent.

Ideals such as Mr Spencer quotes, *e. g.*, the Norseman's ideal of life, are false and should not remain. Ideals which are the result of disordered imaginations, or have their origin in an abnormal condition of society, or only represent a certain local thought or conception of life, ideals such as these cannot, ought not to survive. But ideals which have no such origin, and which are not for a particular place, race or age, but come from God, and are for all countries, all men, and all ages—ideals such as these, ought not, cannot, pass away.

Of this latter class is that which he says cannot long survive. "In the sweat of thy face shalt thou eat thy bread," is the divine edict which makes labor honorable, and conditions all true success in life. And while God's Word endures, while truth shall la-t, so long shall this "modern ideal," as Mr. Spencer terms it, prevail. And this intense activity of the world, which this ideal produces, indicates that there is life—progress in it, a movement which in spite of its many evil tendencies and corruptions, is gradually but surely bringing the world nearer to the consummation of the ages, when by the workings of Providence the kingdom of darkness and error shall have been subdued, and that of life and truth everywhere established.

Mr. Spencer having, as he supposes, shown that the ideals of the present must pass away, tells us what the true one shall be. And in this he is altogether at variance with the teachings of God's Word. So utterly does he differ with it, that the two are altogether irreconcilable. The following quotation fairly represents him, and will serve to illustrate what we mean.

"Hereafter when this age of active ma terial progress has yielded mankind its benefits, there will, I think, come a better adjustment of labor and enjoyment. Among reasons for thinking this, there is the reason that the process of evolution throughout the world at large brings an increasing surplus of energies that are not absorbed in fulfilling material needs, and points to a still larger surplus for humanity of the future. . . . . In brief I may say that we have had somewhat too much of 'the gospel of work.' It is time to preach the gospel of relaxation."

If we carefully weigh these words it will be seen that Mr. Spencer's ideal means nothing more nor less than self gratification. Not duty to God and fellow men, but duty to self, this is the new and true ideal of life. The whole sentiment which pervades it is such as to remind one of the words of a great philosopher spoken hundreds of years ago: "This know also, that in the last days perilous times shall come, for *men shall be lovers of their own selves.*"

That was spoken over eighteen centuries ago, but it finds a perfect fulfillment to-day. Mr. Spencer, speaking representatively, says the highest good, the true ideal, is to find out what self wishes, what tends to self-gratification, and to obey it—pander to it. Christ says deny self; Spencer says indulge self. God's Word teaches us the highest law—love to God and love to man. The evolutionist says the highest duty is to love self. Paul says, "None of us liveth to himself and no man dieth to himself," but Spencer says live for yourselves. In a word, he belongs to that class whom Paul designates as "lovers of their own selves."

This, the practical application of Mr. Spencer's philosophy, shows how utterly antagonistic it is to all Christian teaching. And any attempt by so-called "liberal Christians" to reconcile the two must prove fruitless. "Christ's ideal, Paul's ideal, the universal Christian ideal absolutely contradicts Mr. Spencer's definition," and if we accept the one we must utterly reject the other.

Here the lines are clearly drawn—"He that is not with Me is against Me." Christ teaches and the Word of God declares, that selfishness is sin, and love of self must be eradicated ere the soul can fulfill its mission. Mr. Spencer rejects this, and in substance says: "We are our own chief end," and that true living consists not in self-denial, but in self-indulgence. In brief, all through God's Word we find self spoken of as the enemy of true peace, and the proper relation of man consists in a change of nature, "a turning of the being full unto God," so that instead of loving self he loves God and his fellowmen.

But this is not according to "the new ideal." Here self adulation, self indulgence, self-enthrone[illegible] is the problem of attaining to the end of man. Then through "natural selection," the "fittest will survive," and the race reach the highest possible culture.

This may sound beautiful—it may please the vain heart of man. It feeds his vanity, but it means death to individual happiness and peace, and to races and nations, corruption, decay, overthrow and ruin. For experience proves that in proportion as we "lose our lives" in deeds of self-forgetfulness, in that degree do we find them. In the path of self denial, although at times rough and thorny, we pluck our sweetest flowers, and find our deepest pleasure. And history teaches that in the degree in which nations and races become self-indulgent, "lovers of themselves," just in that proportion do they become weak and unable to maintain themselves, lose their liberties and "perish from off the face of the earth." F. J. S.

York, Pa.

HISTORY OF ZION REFORMED CHURCH, YORK, PA.

The history of this church dates back prior to the year 1744, when York was a mere cluster of rude dwellings in the midst of the woods, with forest trees growing where our paved streets now lie, and the Codorus in its virgin beauty flowing gently around the little nest of homes. The early settlers, who were chiefly Germans, formed themselves into two congregations, the Lutheran and the German Reformed. An ancient, time-stained volume, yellow with age and worn with the usage of a century and a half, is now in the possession of the Rev. J. O. Miller, and between its heavy, leather covers lies the only record of the early history of the first Reformed Church of York borough and vicinity. The records, written by the hand of the Rev. Jacob Lescheif, pastor of the church at that time, trace the history of the church from the year 1744; hence, in reality, is older, as the congregation were worshiping at that time in a little log building, but how much farther back its history extends is unknown, as no register in connection exists. However, tradition steps in and supplies the unrecorded history with a story, handed down from father to son through the interlying generations, which tells of a tiny log structure in the wilderness, built even before that of 1744, though upon the same site, in which the handful of worshippers met Sabbath after Sabbath through the fair summer and the bleak winter, until gradually their number grew too many to be bounded by the lowly walls, when the regular church was built, and in 1745 the Rev. Jacob Lescheif was called as pastor to the little flock.

In the year 1744 the Church was hallowed by a baptism.

In 1763 the old church was superseded by a stone structure, whose gable end faced Main street instead of east and west as the present church now stands. Its cornerstone was laid by the minister, Rev. John Conner Wirtz, who died during its erection and was buried by his mourning people within the chancel of the church. On the night of July 4th, 1797, the church took fire by some accident and was destroyed, together with all the church records except the ancient book which is so carefully treasured by Rev. Dr. J. O. Miller.

The congregation being deprived of their place of worship made preparations for a new building and in May, 1805, the present edifice was erected and consecrated to the worship of God. For 38 years the church stood, strong, substantial and serving every purpose, with its pulpit perched high upon the southern wall and accessible by a flight of steep winding stairs only; its galleries running around on every side and its deep, wide pews, each a small room in itself. But with the change of years, a need of change was felt in the old church, and in 1838, with the Rev. John Cares as pastor, the building was altered and remodeled, the basement raised, a lecture room prepared, the high dome ceiling was changed to square and the pulpit modernized and removed to the west side, and thus it has remained until the present year.

As the years went on the use of the English language in the community became so general that a portion of the congregation desiring English services, it was decided that two congregations, an English and a German, should be made from the original one, and that the property be sold and the proceeds be divided between the two sections. Accordingly, the old church property was put up at auction and as the German portion of the congregation overbid the English, the property became the possession of the Germans and has remained in their hands ever since, the English congregations finding Trinity Reformed Church in which they now worship, with Dr. Miller as pastor.

On the fourth of April, 1853, the Rev. David Bossler became pastor of the German congregation, now known widely as the German Reformed, and continued to serve as a dearly beloved and most successful minister until May, 1858, when he was suceeded by the Rev. Daniel Zeigler, whose pastorate of seventeen years was one of marked prosperity for the congregation. During the early part of his ministry the membership of the church was increased from about one hundred to three hundred and sixty, but during the last few years the want of English services made itself felt and many of the young people, having grown up accustomed to English in the various walks of their lives united with churches where the services were conducted in English, and, thus, gradually, the membership decreased. The Sunday-school connected with the church was also exclusively German, and, though it, too, prospered during the greater part of the pastorate of the Rev. Daniel Zeigler, like the church, suffered from the general prevalence of the English language. In 1875 the present pastor, the Rev. Aaron Spangler, took due pastoral charge, and during four years continued the services in both Sunday-school and church as before, exclusively in the German language. At that time, however, an effort was made to amend the charter in order that English might be introduced into the services. As the congregation was continually losing members who preferred English, and as the Sunday-school numbered but seventy-five scholars, a vote was cast by which the congregation manifested its desire for English services in connection with German; hence in 1879, and since, Rev. Mr. Spangler held English services at night. English was introduced into the Sunday-school at the same time. This departure from the old custom seemed to infuse new spirit and energy into the congregation, and with the renewed interest has come superior results. The membership at present is 340, and the Sunday-school numbers 186—more than double that of the old German school. The present prosperity is largely due to the care and labor of the pastor.

The church edifice has been entirely remodeled and so much altered as to become, practically, a new building. The auditorium has been handsomely frescoed. Over the pulpit is lettered in gold, the inscription in German, "*We lieblich sind deine Wohnungen Herr Zebaoth,*" on one side of the pulpit the Lord's Prayer and on the other the Apostle's Creed is inscribed.

The pulpit and altar, are handsomely desiged, and made of ash and black walnut. The pews are constructed of the same material. A pretty new carpet covers the floor, and a pretty chandelier is suspended from the ceiling. Handsome stained glass windows will add very much to the attractiveness of the structure from within and without. The organ has been entirely remodeled and improved.

In the Sunday school and lecture rooms in the basement of the church, the improvements are equally noticeable. A new library book case of novel construction is a marvel of convenience.

The building committee, which consisted of Messrs. Wm. Reisinger, Peter Weigle, Ritz Nispel, John Miller and Wm. Hock, deserve great credit for the way in which they have executed their trust. Mr. Edward Blausser was the contractor for the entire work, which has been performed in the most satisfactory manner. The painting was done by Mr. Jesse Kraft and re[illegible] upon the gentleman. The fresco painting by [illegible] ers is particularly neat and attractive, evidencing good taste in design and execution. —*York Daily.*

Whatever may be true of other professions, that of a Christian pastor, whose work God may at any time cover with foreshadowings of the day of judgment, by a mysterious awakening of the popular conscience, *must* command these two elements of executive force—mental intensity and mental unity.—*Austin Phelps.*

We cannot lecture men into the love of Christ; we can but win them to it by showing Christ's love to them; and not the least important element in that process is the exhibition of our own love. We have a gospel to speak of which the very heart is that the Son of God stooped to become one with the lowliest and most sinful; and how can that gospel be spoken with power, unless we, too, stoop like Him.—*Alexander Maclaren.*

The Resurrection of Christ establishes, beyond the reasonable right of any man to question it, the supernatural character of His person and of His Gospel. He promised, when nobody believed Him, that He would rise again. The world and all the powers of evil were against Him, yet He kept His word to the letter and to the day. In the face of every human probability and by solitary might He did what He said He would do. He has thereby won a right to man's confidence. He has earned the faith which He asks the people to give. —*Churchman.*

The Son of Man, by rising from the dead took His place at the head of a new creation. He is the beginning of a new humanity. "The first man is of the earth, earthy; the second Man is the Lord from heaven." Christ is the Adam of a regenerated race. In Him the divine image has reached perfection. The world would to-day be locked in a sepulchre, sealed with a seal never to be broken, and guarded by powers more invincible than the military arm of Rome, unless He who died to atone for its sins had risen to make that Atonement effectual. —*Ibid.*

Family Reading.

EASTER.

By Mrs. M. E. Sangster.

Out of the dust and the darkness,
Up from the bloom and the cold,
Bourgeon the lilies of Easter,
Lamps with a taper of gold;
Whiter than snow in the sunlight,
Purer than altar-fed flame,
They bloom round the feet of the Master,
And shine to the praise of His name.

Weak were our hearts when they laid Him
Away in the tomb of the rock,
Veiled were our faces in sorrow;
The shepherd was gone from the flock.
Low bent the sad sky o'er the prison,
That earth, without Jesus, became:
Alleluia! The Lord hath arisen,
Be glory and thanks to His name.

Three days did the grave-silence hold Him,
Three days was He hidden from sight,
While the scorner was proud in His scorning,
And the faithless was lost in the night.
Three days! but all heaven for joyance!
While the hosts of the ransomed proclaim
The grace of the love that redeemed them,
And gathered them home in His name.

Sweet lilies of Easter, ye chide us,
That still for our cherished ones gone,
We weep in the shadow of midnight,
And not in the break of the dawn.
Our passionate pleading and yearning,
The hope of the exile would shame;
For we know not our Lord in the garden,
Nor turn though He calleth by name.

In the light of the Lord's resurrection,
His people should conquerors be;
In the battle with evil triumphant,
From the terrors of death ever free.
We shall sleep in the dust and the darkness:
We shall waken and sing to His name
Who will bring us to life everlasting
By the path that, a victor, He came.

—*S. S. Times.*

THE RESURRECTION.

Rev. A. M. Fairbairn, D. D.

Of the two supernatural events, essential miracles indissoluble from the life of Christ, His birth and His resurrection, the latter alone is capable of distinct historical proof or disproof. The other, which culminated in the birth, is not. There we must believe, we cannot know. Where and when and to whom the child came can be known, but into what lies behind, sight cannot go, faith alone can. But the Resurrection, however extraordinary, can be dealt with as an historical fact. All the forces creating its opportunity can be traced, the witnesses for it examined, its evidence sifted, compared, weighed. By what we may term a divine instinct, its pre-eminent importance was understood at the very first. It was the fact which the oldest Christian testimony placed ever in the forefront; it was everywhere confessed as the reality on which the church was built, and which it could not afford to forget. The apostles were its witnesses, existed to preach it. Had it not happened they would have had no mission, would never have been what they were. The resurrection created the Church, the risen Christ made Christianity; and even now the Christian faith stands or falls with Him. The resurrection is a *resume* of historical yet supernatural Christianity. If Christ be not risen, our faith is vain. If it be proved that no living Christ ever issued from the tomb of Joseph, then that tomb becomes the grave, not of a man, but of religion, with all the hopes built on it and all the splendid enthusiasms it has inspired.

The story of the resurrection is one of exquisite pathos and beauty. The crucifixion had created despair, had smitten the shepherd and scattered the sheep. The cry had gone forth, "Leave Him alone; every man to his own." In loving secresy and weeping silence the faithful few had removed the body from the cross and laid it in the new tomb of Joseph. The great feast came, and while Jerusalem held holyday, the disciples had to bear as best they might their bitter shame and ruined hopes. But the women could not forget the marred visage, now rigid in death, but once so expressive of the holy and beautiful life, and, with characteristic devotion, waited to seize the earliest moment to look on it once more, before the effacing fingers of decay had swept the lines of its lingering beauty, and in the little, yet to the living great and helpful, ministers of tender, regretful affection, at once express and relieve the sorrow that burdened their hearts. So in the dim dawn of the morning after the Sabbath they stole to the tomb, but only to find in it no buried Lord. They never thought of a resurrection; thought only "the grave has been rifled;" and one fled in an anguished woman's way, blind to everything but her awful loss, crying, "They have taken away my Lord!" But the angels within the tomb and the Lord without made the tear-blinded woman and the sense-bounded men slowly awaken to the strange glad fact, "He is risen, as He said." "God has not allowed His Holy One to see corruption." In that tomb, the gloomiest earth had known, because the grave of the holiest known to earth, a torch had been lighted that made sable death luminous, and forced from Him His dread secret, translating it into resurrection and life. And so there was set under the weak but wistful feet of hope, no instinct of the human heart, or inference of the human reason, but the strong rock of historical yet eternal fact—the person of the risen Christ.

The resurrection is not an arbitrary and violent fact, standing in sharp contradition to the spiritual, which are the true regnant forces of the universe; nor is it an irrational, unconnected event, whose only right to be believed is that it happened. It is the sublime symbol, perhaps rather prophetic realization, of truths which the older intellect of the world has doubted and criticized, fearing they were too good to be true, but which its warmer heart has everwhere victoriously striven to believe. Man is not born to die; and death, though universal, has not quenched his belief in his own immortal being. There is no fact of human experience so remarkable, so significant of the power of the reason to command, to conquer, and to defy the senses. The intelligible world is created from within, not from without; what man believes, he believes in obedience to the laws of mind, often in rigorous opposition to the alien and inhuman forces of matter. And this is nowhere so vividly seen as when he stands throughout all the centuries of his history, daring, in the very face of death, to believe in his own continued being. An experience as old and as universal as the race has not been able to compel the reason to regard the grave as its end, or physical dissolution as meaning annihilation of spirit. Death man can better explain as the result of his own wrong than as the rightful and ultimate lord of life, allowed to reign only that it may, by chastising the more completely, reform him, by dissolving the body the more perfectly liberate the soul. And so he has ever tended to believe that where man's sin is not, death's reign must cease; where his wrong has no place, its dominion can have no force. And thus when one is born into our common lot, not as a simple link to bind the generations each to each, but to become a sinless personality, to be the only holy person of the race, then it would be but according to the nature which God animates, according to the spiritual ends for which all material things exist, that he achieve the victory over death. He must achieve it, if the moral is to remain the supreme power, if brute force is not to become mightier than spirit and reason. By achieving it he becomes the symbol of what God is aiming at—the prophecy of what God will do. If death come to him by wicked hands, what they do God must undo, that righteousness may not perish or human hope die, wearied with the greatness of its way. Over the reason that remains divine, even while incarnate, death cannot be victor—may be allowed to seem to triumph, but only that it may be the more utterly broken and defeated. The vitality of God can never fall before the breath of mortality. And so Jesus, while He dies upon the cross, dies only to issue from the grave, on the one side, a response to the prayers of mortals, conscious that they ought to be immortal; on the other, the victorious proof for all time that He who made our spirits, will, when our spirits are what He made them to be, draw them out of cold and desolate death back into the light of His countenance, to their eternal home in His bosom.—*Christian Worker.*

WHAT KIND OF A FATHER?

In Chicago, not long ago, two of her well known and expected business men sat one evening chatting in front of one of the many beautiful hotels of that famous city. Suddenly one of them, after looking at his watch, remarked:

"I am expecting my father in on the six o'clock train to night from the East, and have just half an hour to step round to the depot."

"Well," said the other gentleman, with evident feeling, "I wish I had a father I would care to meet at the depot; what pleasure it would be to me! The name of father to me brings no pleasant recollections of a happy home, no anticipation of hearty greeting, no smiles, no gentle words of affection. On the contrary, it suggests the firm-set visage of a middle aged man, whose face seldom smiled especially at home; whose words were generally commands, and these most peremptory." I see a family of children, boys and girls, who shrink from meeting their father's gaze; who glide about noiselessly in his presence for fear of calling forth a stern rebuke—glad to escape his presence unnoticed.

That many boys have been saved from ruin through the tender memories of a loving mother is well known to all. That many, also, owe their ill spent lives to the want of a father's affection is equally true. Without love at home, sad, indeed, is the lot of any household: but how much worse does it become when it is remembered that the baneful influence will embitter the whole future lives of its young inmates.

EASTER JOY.

The Easter joy is its own interpreter to every heart. It is something undefinable and unspeakable. If Easter meant no more than Christ's Resurrection, that were a churlish soul that could not say,

"Welcome, thou Victor, from the strife,"

that could not spare time to "come see the place where the Lord lay."

The crowded churches on Easter morning attest men's sympathy with Christ in His Victory. The epic of His Passion stirs men's souls, and the lyric of His Resurrection draws them. There is a link between men and the Godman, define it or deny it as men may, and on that link hangs man's Salvation. Salvation! Yes, and more. The man who rose from His grave on the first Easter was more than a Saviour. If Christ had ended His work, "for us men and for our salvation," on Good Friday, our Creed must have stopped at the article, "Crucified, dead, and buried." There would have been an Atonement and a Saviour and the shedding of blood for the remission of sins. But what then? Shall men be pardoned, only; saved, only? Shall they not be made worth saving? The energy that burst the bars of death is the secret of men's sympathy with Easter. Men would fain burst the bars of their sins, and cast off the winding-sheet and grave-clothes of their evil habits, and rise, with Christ, to newness of life.

There is such an aspiration in every man, and Easter evokes it as the bell in the Church tower makes the harp in the distant parlor respond to its note. Must that be all that Easter shall do for men this year? When the Son of man came forth from His grave, it was for Himself; but it was for all men too. He came to be the Resurrection and the Life to souls dead in trespasses and sins; to be the Energy of righteousness in all men; the Source of a new life; the Fountain of a new will; the re-Creator of new men; the Motive and the Strength of all that put their trust in Him. His Resurrection means regeneration. It depends now upon men themselves whether they shall be saved, and whether they shall be worth saving. The grace of Resurrection and Regeneration is come into the world, by the Resurrection of Jesus Christ from the dead. "He is risen, rise we too."

"KEPT BACK."

By Mary Mayne.

A pale, thinly-clad woman, with a shrinking aspect, as if half ashamed of what she was doing, recently applied to a member of a charitable society in one of our large cities, for a "relief ticket." Evidently she was not in the habit of asking charity, and inquiry brought out the hesitating complaint:

"I should not need help if I could only get the money due me; if Mrs. B——— would only pay me regularly."

"How much does she owe you?"

"Thirteen dollars, all for washing and ironing. I have asked for it until I am ashamed. She always says, 'I haven't the change now;' or 'I am busy just now. Come another time.' But my children must have clothes and food."

Does Mrs. B———, living in a fine brown stone house, surrounded by every luxury, ever imagine what misery the loss of thirteen dollars can bring to a washerwoman? Or, if not the permanent loss of it, the mere delay of payment?

A weary seamstress, to whom ill-health had come from her confining work, confessed the other day that her hardest task was collecting her wages from wealthy ladies who employed her.

"They never seem to think about paying me," she said. "I have to ask for the money, and then they hardly ever have 'the change.' They are kind enough, or mean to be; but often I can't get my pay for weeks and months. I wonder how they suppose I pay for my medicines, and my room-rent? Now there's Mrs. M——, who owes me for four weeks' sewing, but I can't get it." And she added bitterly, "I have no money to draw out of the bank, and this pain in my side is growing worse every day."

Poor little seamstress! As the blinding tears dimmed her still swiftly-flying needle, who can tell what hard thoughts were filling her heart towards the lady who, in her own circle, was known as genial, kind, and Christian? Yes, Mrs. M——— was a church member; regularly in her pew on Sunday, and seldom absent from the weekly prayer-meeting. She was prominent in various charitable societies, and was really a woman of kind feelings. But, always negligent in money-matters, she had grown habitually thoughtless concerning those employed by her. She seldom kept in mind the time when her cook's "month was up." And when the girl ventured to ask for her wages, she would reply with easy nonchalance: "Oh, yes, to be sure! I'll get it of Mr. M——— to-night;" and most likely she gave no further thought to the matter until another application came, which often met with no better success.

Now, Mrs. M——— would be amazed if she were accused of cheating her cook, or of being cruel to her seamstress. It never occurs to her that it is an insult to the faithful girl, whose wages for sewing amount to ten or twenty dollars, to respond to her timid request for payment by offering, as if to a beggar, a dollar or two, with the careless remark: "That's all the change I have now; remind me to-morrow, and I'll give you the rest." She does not even notice the blush of indignant shame that tingles on the cheek of the recipient whose feelings are thus rudely wounded.

If, in some of the strange reverses of life, Mrs. M——— should ever taste the bitterness of poverty, she may then marvel at her present dullness of perception, at her cruel lack of promptness, at her sinful carelessness in treating dependents.

There is an army of silent sufferers from this wide-spread evil. Facts creep out now and then, revealing how many respected and wealthy ladies—nor are husbands, brothers, and sons guiltless—are habitually negligent in the payment of those whom they employ. People who would never think of leaving unpaid, except by special arrangement, a large debt to a merchant, *forget*—to use the mildest term—to be equally honorable towards those who serve them just as faithfully on a smaller scale. The poor who depend on daily earnings for daily bread, who have nothing laid up for emergencies, need prompt payments far more than those whose happier lot, or wiser judgment, has enabled them to save something for the future.

Keep not back the wages of the poor. Let all little bills as well as the larger ones be settled. Pay not only the merchant, the butcher, and the grocer, but the cook and the cobbler, the laundress and the seamstress, the errand boy, to whom is due, perhaps, but sixpence, and the nurse-maid, from whom in some emergency of needed "change" you borrowed a "quarter." You may be sure that the pennies which seem of so little importance to you have not been forgotten by those to whom they are due.

These may appear trivial matters to some; but to a rightly sensitive conscience small delinquencies of this kind must be humiliating. Forgetfulness of duty, when habitual, ceases to be a mere infirmity, and becomes a sin, which brings a continual reproach upon the cause and name of Christ.

DISCOURAGEMENT.

Often on Sunday morning, when we unite in our songs and prayers, and feel our faith grow strong in fraternal communion, I think of those from whom these blessings are withheld; I think of that isolated pastor, pursuing laboriously his ministry in the midst of an indifferent or perhaps hostile people, praying without response, preaching without success, and forced to say, in looking back, "I have labored in vain, I have spent my strength for naught and in vain;" I think of that missionary stationed in a pagan land, gathering together a few proselytes who scarcely understand him, and feeling that all the aspirations of his heart are withering under a freezing indifference, a stupied and gloomy opposition. For such, each of these Sundays, which are the Church's festivals, is as it were a new trial of faith, when the bitter sense of the vanity of their efforts comes to haunt them unceasingly. Ah! my brethren, these are the heroes of the faith. One often looks at ministers who are encouraged by success, and says of them, "What ardor! what zeal!" As for me, I would say to you, even as Jesus Christ, "Is it there you look?" Is it a great task and a very difficult mission to preach to sympathetic hearts and minds, to speak the truth where one is sure beforehand that it will be listened to and perhaps accepted? Ah! if God in His divine wisdom did not see fit to join to such a ministry secret crosses and hidden humiliations, how much reason would there be to fear that in pursuing it one is walking by sight rather than by faith, that the approbation of man takes the place of the approbation of God! No, the real combatants, the true heroes, are those in unknown and inglorious posts, confronting alone an incredulous world, alone in believing, in hoping, in loving, called by a severe dispensation to sow without reaping, and scoffed at perhaps by an unbelief which thrusts at them the word of the psalm, "What is thy God doing?"

Ah! I know that God, who sees them and knows their anguish, reserves for them secret compensations; I know that in their isolation they advance further than we in the communion of Christ's sufferings, and that they feel more closely united to the crucified Witness of unheeded truth, who saw His own ministry despised, who reached out His arms to a rebellious people, who wept over Jerusalem, and whose dying eyes gazed upon a people who cursed him. But what would they do, I ask you, if they had not this refuge? What could they do if they could not say with the prophet, "My judgment is with the Lord, and my work with my God?"—*The Rev. Eugene Bersier.*

MY YEARS.

By J. C. Long, D. D.

Some were like rare and costly pearls
That dropped into the sea,
Sank slowly many fathoms down,
And come no more to me.

And some were like light-footed winds,
That have no thought or care,
And dancing on, no tracklets leave
Upon the yielding air.

And some were like the golden grain—
Ah, would that they were more!
That, fallen into mellow ground,
Rise fairer than before.

The traceless winds and scattered pearls
Remembered oft with tears,
And here and there a fruitful grain—
Such are my vanished years.

—*National Baptist.*

EASTER.

The holy women who first approached the sepulchre after the Sabbath was passed came without that faith which now thrills all Christian hearts throughout the world. They came as mourners for the Dead. They brought not gifts wherewith to worship Him, but spices for the anointing of His Body. They did not dream of the great victory that had been wrought in the darkness and rest of the closing Sabbath of the old world.

Thus mourned the two travellers to Emmaus, "We trusted that it had been He which would have redeemed Israel." But, alas! "this is the third day" since the rulers crucified Him.

Christians of this age, rejoicing as they do in the light of a faith which has become clear and universal, can hardly imagine the difference between this Easter and the first. Then the followers of Jesus were scattered. Some were hiding for fear, and others had given up all hope. Of the Apostles there was probably but one—St. John—who was ready to receive the news of the Resurrection. There is good evidence for believing that his faith lived on unbroken through all the tragedy of the Cross, and that it remained strong amid the awful silence and loneliness that followed the burial of Jesus.

He who never denied or deserted his Master, likewise never doubted Him. When both he and St. Peter came to the sepulchre he "saw and believed," while as yet his companion only "wondered." And from that open tomb those two disciples went away again to their own home, one of them trusting, knowing the truth, the other still waiting to be convinced. At first, and for a while, therefore, St. John was the only representative of a faith which has since overspread the world and sanctified countless homes, and made the life which now is "worth living," because we know that it leads on to that which is undying and eternal. And in this new creation, of which the risen Christ is the Author, St. John stands above St. Peter. He leads in the gospel of the Resurrection.

A GOOD WAY TO LOOK AT IT.

Many a man might make a better Christian of himself if he would consider the Church as composed of a membership of which he is a sample. He gives no money; if others give no more, how will ministers be supported, Churches built, and missionaries sustained? He does not work; if others be equally careless, how will the business of the congregation be attended to, and how will sinners and sluggish saints be brought under the power of the gospel? He is half the time out of his pew on the Sabbath; if his brethren act in the same way, how will the ordinances of worship be sustained and public service be saved from sinking into a farce and shame?

Which of you will gladly remain or abide in a misshapen or a ruinous or a broken house? And shall we suffer sin and vanity to drop in at our eyes, and at our ears, and at every corner of our bodies and of our souls, knowing that we are temples of the Holy Ghost?

Which of you receiveth a guest whom he honoreth or whom he loveth and doth not sweep his chamber against his coming? And shall we suffer the chamber of our hearts and consciences to lie full of vomiting, full of filth, full of garbage—knowing that Christ hath said: "I and My Father will come and dwell with you?" Is it meet for your oxen to lie in parlors and yourselves to lodge in cribs? Or is it seemly for yourselves to dwell in your ceiled houses, and the house of the Almighty to lie waste, whose house ye are yourselves?—*Richard Hooker.*

Useful Hints and Recipes.

Velvet Cream.—Two tablespoonfuls of gelatine, dissolved in a half tumbler of water; one pint of rich cream; four tablespoonfuls of sugar; flavor with almond or vanilla extract or rose water. Put in moulds and set on the ice. This is a delicious dessert, and can be made in a few minutes. It may be served with or without cream.

Spirits of Ammonia.—There is no telling what a thing will do till you try it. I knew ammonia, diluted in water, could restore rusty silks and clean coat collars, but when I got a green spot on the carpet, I tried half a dozen other things before I thought of that, and that is just what did the work effectually. I put a teaspoonful into about a teacupful of hot water, took a cloth and wet the spot thoroughly, just rubbing it slightly, and the ugly spot was gone. It is splendid for cleaning your silver; it makes things as bright as new without any expenditure of strength; and for looking glasses and windows it is best of all; and one day when I was tired and my dish cloths looked rather gray, I turned a few drops of ammonia into the water and rubbed them out, and I found it acted like a charm. I hope all the house-keepers will send and get a ten-cent bottle of spirits of ammonia and commence a series of chemical experiments and see what they can accomplish with it. Take the boys' jackets, the girls' dresses, and when you have cleaned everything else, put a few drops in some soft water and wash the little folks' heads, and report the results.—*Country Gentleman.*

A Steaming Kettle.—This is a cooking utensil that attends to itself and is of great use to busy housekeepers. The double-boiler, which can either be bought ready-made or improved by putting the ordinary lard can inside of a saucepan, so that it does not reach the bottom, is so convenient for boiling all porridge, farinas and delicate puddings, that no one who has ever tried it will wish to go back to the old way. The lower pan or pot must be kept replenished with water as it boils away. Hominy, rice, maccaroni, &c., if put into a jar with the milk, and the jar placed in a large saucepan of water, or salt and water, and allowed to boil till the contents of the jar are cooked, saves the risk of burning, and much of the cook's time in stirring. They will take much longer to cook in this way, but it saves anxiety, and the cook's time, who can be doing other things while the jar boils. Curries, hashes, stews and many other things may be cooked in the jar and saucepan without trouble, only see that the saucepan does not boil dry. When boiling a pudding in a cloth, or dumplings, if a plate is fitted into the bottom of the saucepan there will be no fear of burning, and the saucepan will take much less time to wash up. There is economy also in cooking meats by the "steamer." They do not waste so much. Salt pork, corned beef, neck of mutton, &c., are all better steamed than boiled. "Steamers" can be bought that fit over the ordinary water boiler attached to most cooking stoves.

Youth's Department.

EASTER CAROL.

By Charles Kingsley.

See the land, her Easter keeping,
Rises as her Maker rose;
Seeds, so long in darkness sleeping,
Burst at last from winter snows,
Earth with Heaven above rejoices
Fields and gardens hail the spring,
Shaughs and woodlands ring with voices
While the wild birds build and sing.

You, to whom your Maker granted
Powers to these sweet birds unknown,
Use the craft by God implanted:
Use the reason not your own.
Here, while Heaven and earth rejoices,
Each his Easter tribute bring—
Work of fingers, chant of voices,
Like the birds who build and sing.

EASTER EGGS.

A Russian Story.

"Come in, child; come in, Latakia, you will be frozen," but Latakia did not come, and after a second call, which was also unheeded, the mother laid down her work and went to see what her little one was doing. Closing behind her the door of the hot sitting room and going through a little, dark passage, she opened another door and came into the space at the back of the house, long, low, with a sloping roof which reached the ground at the further side, where a whole row of nests were fitted into the crevice, and where a row of feathery heads, their bright eyes shining in the darkness, told of patient watching and Easter cheer.

The sitting-room stove of blue and white porcelain projected slightly into this room—indeed, the mouth into which the fuel was put was here; there was consequently warmth enough to keep the creatures alive, and warmth enough to keep from freezing the blue-eyed, fair-haired child who knelt in ecstasy befors the nest appropriated to her own fat white hen, in which she had just discovered three little smooth eggs.

"Only see!" she exclaimed, "Banty has begun to lay. The eggs are all my own; may I do just what I choose with them?'

"Just what you please, darling; and I'll tell you what; if you'll learn your lesson every day without giving any trouble, I'll ask the father to give you Dorky, the spotted hen there, and then you will have a great many eggs to sell; and the money will be all your own to buy bright ribbons or something else to be brave in at the Easter holidays—only you must remember to feed them every day, and always give them fresh water before you get your own breakfast."

A happier girl could not be found in all the Russias than Latakia. Lessons, which, by the by, had heretofore been a severe trial to both mother and child, went easily forward now, and so well fed were the two hens that, out of sheer gratitude, they each laid a little white egg in their brown nests every day, and the store, kept carefully in a cool place where the rats could not get at them, accumulated rapidly.

* * * * * * * *

Every Saturday afternoon all the children of Kalmsgrov went to the white church at the upper end of the village, and, standing in rows around the minister, repeated to him the Catechism, after which he told them stories or preached to them a little sermon. Taking up a pure white egg, one day, he said:

"See, children, inside of this shell is folded up a little chicken, or what would become one if it was hatched. We don't see the chicken"—here he broke the egg into a tea-cup—"but we *believe* it is there; that is faith. And furthermore, the egg is the type of the resurrection, because the Lord Jesus lay in the grave three days, and every one believed Him to be dead. He *was* dead, but on the third day He burst the shell—that is, His grave—and came out with a spiritual body all ready to fly up to heaven. So, when we lay our friends who die in the Lord away in the grave, faith tells us that they will some time burst the shell and fly up to heaven just as Jesus did. That is why we consider eggs sacred enough to be used in our Easter celebrations."

The children did not care much for the Saturday sermons, and were glad to get out of the church and run away to play; but Latakia was a thoughtful little maiden, and all the way home she kept thinking about her pile of white eggs. They had gained a new value to her to-day—they seemed somehow too sacred to be exchanged into ribbons with which to be gay at Easter; and as she pondered, a plan suggested itself which found its fulfilment when Easter Sunday came.

* * * * * * *

The Saturday before Easter Latakia had been very busy all the morning. Kettles of hot water occupied the kitchen fire; her pile of white eggs were boiled hard, some of them with red dye, to imitate the blood of the crucifixion, some with saffron, to represent the Easter sunrise, and some with the skins of onions, which made them a deep, rich brown, like the warm, moist earth, out of which all good things spring. A few were wrapped up in gold-leaf, to show the royalty of the King who rose on Easter, while some were painted by the little girl's mother with birds and flowers and all sorts of beautiful things.

A few days before, the latter had suggested that it was time to sell the eggs in order to buy the ribbons at the Easter fair, but the child said, "No, I wish them to be blessed by the Lord first," and no Russian mother would interfere with her child's devotion to the church.

The sun had not risen on Sunday morning, when Latakia's parents were awakened by their child's pleasant voice saying:

"Wake up, wake up, Christ is risen!" and they immediately answered, "He is risen indeed."

Then four great baskets of eggs were brought to the door and put in the market cart, and a smaller one containing Latakia's treasures placed among them. The father, mother and child mounted the high front seat, and the old horse clattered merrily along the hard road, his bells jingling in the still morning air. Everywhere they met other parties on foot or in carts, bound in the same direction, and every group greeted each other with the prescribed words, "Christ is risen," or answered again, "He is risen indeed."

At the close of morning service in the church, the pastor came into the vestibule and blessed all the baskets of eggs collected there, after which they were carried home again and exposed for four days in great pyramids, in some cases containing twenty dozen, on tables covered with fair, white cloths and strewed with evergreens and flowers.

Latakia had a table all to herself, and around her gaily-colored pile burned twenty-four little candles of every color.

Early Monday morning her mother proposed that she should go at once to the fair, sell her eggs, buy the ribbons, and be ready for the visiting which takes place all over Russia on Easter Monday and Tuesday. But Latakia said:

"They are all mine, to do what I please with, are they not?"

"Certainly."

"Then I have given them to the Lord, and I don't want them for myself at all—I don't want the ribbons. I want Jarl and the cart, and I want to go over to the miners' village for my Easter holiday."

So the little maiden, who always had her own way, mounted the cart, and, with Jarl for driver, went to make her visits at the low mud huts of the miners, where no joy or festivity ever came. At each dingy house where the cart stopped a crowd of dirty little faces peered from the low doorway, and into each grimy little hand the "white angel," as she was afterward called, put one of her prettiest eggs, while she held her fair little cheeks to be kissed, and uttered in sweet accents the formula, "Christ is risen." Had she been visiting her mother's friends, an answering kiss would have been given and another egg thrust into her hand; but she was taking the first steps in that life which consists of doing good and hoping for nothing again, and the puzzled, pleased eyes of the children were enough recompense from them, while a sweeter voice gave in her heart the customary answer, "He is risen indeed."

"I don't understand my Latakia," said her mother to the old pastor one day. "I fear she is not a true daughter of the Church. She did not care for the dancing and the Easter games; she refused to be decorated with new, bright ribbons, though she had worked hard all Lent to secure them; and, instead of visiting and merry-making, spent all her holidays among the dirty little children at the mines."

"Let her alone," said the priest, with more insight than his class usually possess. "She is learning and teaching us the true Easter lesson—death unto self and selfishness, and the resurrection life of giving ourselves for others, even as Christ has given Himself for us."—*Ex.*

CAN A CHILD HAVE FAITH?

Yes, a child can have faith. There is not one of our readers so young as not to be able to believe in the Lord Jesus Christ and be saved.

Every one knows how to believe in a father or mother, in an older brother or sister. Children naturally believe. We say to all the boys and girls, that God their Heavenly Father asks them to believe Him in the same way as they believe their parents. When they promise anything, no matter what, their children expect them to keep their promise. So when God promises anything, the smallest child may expect Him to keep His promise. And certainly He will do it. God never disappoints those who puts their trust in Him. The earlier children can be taught to remember their Creator, the better for them.

We once knew a most excellent young man at college. One day in talking upon religious matters, we asked him when he became a Christian. His reply was:

"Ever since I can remember, I have loved God, and loved the Lord Jesus Christ."

So it will be seen that children from their earliest years may be Christians. They can have all the faith that is required of them. As they live in this world, and by degrees learn how to live and act, so by degrees they come to know more and more about religious matters. At first their faith may be small, but like the mustard-seed, it will grow and expand until it fills all their life.—*Parish Visitor.*

HETTY'S PROBLEM.

"Three and five are eight, and two is a two," she said. "That's every single cent I've got, and I'm sure I can't get much of a supper with that."

A troubled little woman of business was Hetty. She had come into town in the morning with papa; mamma and the boys were to come by the late train. They had expected to board for a few days until their house could be got ready; but the house proved to be much better furnished than they had supposed, and one dinner at the boarding-house was as much as the father cared for.

"We will go to housekeeping right away, little woman," he said gayly to Hetty, as they roamed through the cottage after dinner. "I guess you can pucker something together for supper, and mamma will be more comfortable here, I am sure."

So they had been at work all the long, bright afternoon, brushing, dusting, filling water-pitchers, doing a hundred other things, and now papa was gone to order coal, and to stop at the market and the baker's, and then to go to the train, and little Hetty was to have supper ready by the time they all returned. She had forgotten to get any money of papa She felt very doleful—nothing but baker's sour bread, and not very good butter. What could be bought with twenty-eight cents?

"Homesick?" said a voice at her elbow, and the girl whom she took to be her next door neighbor, and whom she didn't like because she had freckles and a turned-up nose, and wore an ugly calico dress, sat down in the door-way. She had a pleasant voice, and chatted away so cheerily, that Hetty found herself telling how much she would like to get a nice tea for mamma, and how sure she was that she couldn't do it with so little money.

"Twenty-eight cents will do lots," said the girl with freckles. "You ought to get the necessary things first. Have you milk?"

"O, no!" said Hetty, with a little start. "I forgot all about milk."

"There's a milkman yelling at the next corner," said the visitor. "Give me your pitcher and I'll run and get you some milk. It is eight cents a quart." So Hetty counted out eight pennies and away she ran.

"Suppose you have batter cakes for supper," she said, when they were discussing the matter again.

"I don't know how to make them," said Hetty dolefully.

"I do; they're easy. Have you flour?" Hetty nodded. "A sack full. Papa got it with the sugar and tea and things."

"I suppose you haven't any sour milk; but I have; I could lend you a cupful. The next thing would be eggs. You might get half a dozen at the grocery just around the corner." She had such a brisk, cheery voice, and was so eager to help, and seemed to know so well what to do, that Hetty found herself following full directions, and was presently in the kitchen bending over her batter cakes.

In the midst of their work came a boy calling out right under the window, "Strawberries, only twelve cents a quart."

"O, delightful!" said Hetty. "Mother will like some so much;" and twelve cents were counted out. The eggs had taken six, so there were just two cents left; but the supper was ready.

Hetty looked dismayed over the baking, the moment she tried the first one; and it acted as though it was bewitched. But the girl with freckles said: "Never mind; they do act mean sometimes, especially if you aren't used to 'em. Now, I bake ours every morning. I'll do them, and you can carry them in, piping hot."

What a supper it was for the tired travelers, and what a surprise to the father as well as to the mother and the boys.

"You're a witch!" said papa, taking his seventh cake; "how do you manage? Have you a machine out in the kitchen that grinds them out?"

Hetty laughed gleefully. "Yes, sir," she said; "I have, and it has freckles and a turned-up nose, and is perfectly splendid. I know I shall love her dearly; I do now; and this very afternoon I thought I should never like her a bit."

The girl with freckles went home soon after the cakes were baked, and her mother said to her: "Jane Briggs, what a queer girl you are! as tired as you were, to go out to the neighbors—strange ones at that—and work for them over a hot stove till your cheeks are as red as beets!"

Jane laughed, good-natured still. "It wasn't hard work," she said, "and the house-keeper is such a little thing, and looked so lonesome, I thought may be she was one of the little ones that the Lord Jesus told us to help, you know; so I thought I'd try it."

"You are a queer girl!" said her mother. And I think she was.—*The Pansy.*

THE KAISER'S QUESTIONS.

By Mary A. Barr.

The Kaiser would go to the Orphanage,
Upon a Summer day;
And the children braided their flaxen hair
And tied it with ribbons gay.
They tied it with ribbons pink and blue,
And each wore her dress of white.
And the Kaiser said He thought no man
Could see a lovelier sight.

Then he took his plumed hat off his head,
And they courtesied to him low.
He said: "God bless you, children dear,
And make you in wisdom grow."
He called to his side a blue-eyed girl
(She was fair as a child could be),
And he said: "Stand here, thou little one,
And answer me questions three."

"This lily, so fair and white and sweet,
To what kingdom does it belong?"
"To the vegetable kingdom, Sire;"
And her voice was like a song.
"And this little toy of purest gold?"
(He showed her a mimic lyre)
And she looked up, with a smile, and said:
"To the mineral kingdom, Sire."

"Now tell me, my clever little maid,
To what kingdom do I belong?"
She thought of lions, of cows and sheep,
The *animal*, sure is wrong.
She looked at his kingly air and dress
(She was but a child of eleven),
And said with a still and solemn air:
"I think—*to the Kingdom of Heaven.*"

The Kaiser looked down, and then looked up,
And his eyes were full of tears.
"The wisdom of Heaven dwells," he said,
"In the child of tender years."
He felt as if by an angel taught,
And his soul to its depth was stirred;
So he left a royal largess there,
For the little damsel's word.

—*Independent.*

WHALEBONE.

The principal application of whalebone now is that in making whips and corsets. Steel has mostly displaced whalebone in umbrellas and parasols. Some years ago umbrellas were made in France of an excellent imitation of whalebone (not distinguishable, indeed, till fractured); but it is no longer heard of. Genuine whalebone is often made white and used with garments of muslin or the like, not being seen through these so easily as the dark sort. The newest application of whalebone is that to hats; it is cut into fine strips and interlaced with straw. Such hats are very dear. Another novelty is "whalebone ribbon." For this white whalebone is generally used, and the shaving is so thin that ordinary print can be read through it. It is often colored blue, red, or green, and used by saddlers in making rosettes. Walking-sticks of whalebone are also in good demand. The exceptionally thick strips cut for this purpose are rounded by being drawn through holes in a steel plate. Billiard pads of whalebone must be very smooth and cut of a certain exact thickness. Fishing-rods are made of two carefully worked strips of whalebone with thick silk thread wound around them. Penholders and other small articles are made of whalebone at the lathe. The hair cut off the raw whalebone was formerly used for brushes, but it is now mostly replaced by other materials. It is largely crisped and used as a filling for mattresses. This list by no means exhausts the uses of whalebone, which is continually being applied in new ways.—*London Times.*

PUSSY.

Did you ever think why we call the cat *puss?* A great many years ago the people of Egypt, who have many idols, worshiped the cat. They thought she was like the moon, because she was more active at night, and because her eyes changed, just as the moon changes, which is sometimes full and sometimes only a little bright crescent, or half moon, as we say. Did you ever notice your pussy's eyes to see how they change? So these people made an idol with the cat's head, and named it Pasht, the same name they gave to the moon, for the word means the *face of the moon.* That word has been changed to pus, and has come at last to be puss, the name which almost every one gives to the cat. Puss and pussy cat are pet names for kitty everywhere. Who ever thought of it as given to her thousands of years ago, and that then people bowed down and prayed to her?

THE WHITE HORSE.

Perhaps the biggest horse in the world is the "White Horse" of Berkshire, England. It is one hundred and seventy *yards* long to the end of the tail. It is a figure cut in the side of a hill. A long way off it looks as though drawn in chalk lines; but the outlines are really deep ditches in the soil, and kept free from grass by the people, who take great pride in it. The ditches are six yards wide and ten feet deep. The eye of the horse is four feet across, and the ear fifteen feet long. It can be seen for sixteen miles. When the time comes to clear out the ditches, the people make a sort of picnic, play all sorts of games, and have a fine time. Who made the White Horse and for what, is not known. It is very old.—*Chatterbox.*

Pleasantries.

A little girl in church, after the contribution-plate had been passed, complacently and audibly said, "I paid for four, mamma; was that right?"

In ancient times women raised such large crops of hair on their heads that they could sit on the ends when they left it hanging down their backs. Nowadays a woman's hair may be sat down upon by a near-sighted person in the next room, when it is left hanging down the back—of a chair.

Nicolini was in Pittsburgh when he first saw the new five-cent piece. Eyeing it carefully, he remarked: "An' zis is ze new Nickel-ini. I am ver' much oblige zat ze Pittsburgh people sey should make ze commemorative coin for me. But zat picture of my wife on ze odder side, it is ver' ver' hor-ri-ble."

No, Joseph, the New York Steam-Heating Company was not formed for the purpose of heating steam. Steam is heated before it is made; that is to say, when you heat the steam—no, when you make the steam—no—well, but don't you know that steam is hot anyway and doesn't have to be heated by a company?

"Why pa," said little Tooser to Senior Allen the other day, "here comes Mr. Jones into the house, and it has only just begun to sprinkle. Isn't it funny?" "Why so?" asked Mr. Jones who overheard.—"Why," said Tooser, looking up with a rapt countenance, "papa said yesterday that you didn't know enough to come in when it rained. Pa got left, didn't he?"

A stylishly-dressed woman entered a Boston restaurant. The waiter handed her a bill of fare, and said, "Please mark off the dishes you wish to order." Could a woman in a sealskin confess that she could not read? Taking the pencil she made a few dashes and the order read:—"Dinner, 50 cents," "Feb. 20, '83," "vegetables," "please pay at the desk," "celery." The waiter brought her beefsteak and onions and prune sauce, and she did not dare to raise a word in protest.

THE MESSENGER.

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TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, MARCH 28, 1883.

Easter morning dawned brightly and the festival was almost universally observed in this city. There were very few pulpits of any denomination in which the fact of the resurrection was not emphasized. Most of the churches were decorated with flowers, and in many the Communion was celebrated. Special and attractive music was rendered, as previously advertised, by those hitherto not given to such things. The conservative churchly people we notice, are guarding against the extremes to which this practice has been run.

But the world moves, and the leading facts in the history of Redemption are recognized more fully every year. One of our exchanges last week made a kind of half apology for the Easter glow, but it could not urge against it, even the uncertainty of date which it used in deprecating Christmas observances last December.

The world's philosophers have felt that the spiritual part of man must exist hereafter and some of them have taught that there was a transmigration of souls, but such a thing as the resurrection of the body seems never to have entered their minds. Those who argued with Paul at Athens evidently thought it absurd. It remained for Christ to bring life and immortality to light and any one who holds His resurrection in contemplation as a bare fact divested of all mere speculations in regard to the manner of it, must be almost overwhelmed with its importance and glory. The wonder increases when we think that the resurgent principle in His person avails for others, so that He became the first fruits of them that slept. It is not strange that the early Church looked upon His Resurrection as the *fundamental miracle* of our holy religion.

We might as well take in the situation. Our Church will be called upon during the present year to contribute to missions on an enlarged scale With two additional workers in Japan, we will need twice as much money for the foreign field. We ought, besides, to send pious women abroad, now that there are those who are alive to the duty of going. And then our home work calls for double the funds we have hitherto raised.

The demand ought not to be regarded as exorbitant What we have been doing is very little, except when compared with the smaller amounts contributed years ago. We almost smile at the past, just as a liberal man now smiles at the fact that he was once expected to give only twenty-five cents a year for the support of the gospel. He finds it just as easy to give twenty-five dollars. The smallness of his past gift was a matter of habit. Those who have increased their contributions during the past years, will increase them still more, and the liberality of others will be developed as their views are enlarged and the demands of the case are made known to them.

The Methodist Conferences for Maryland, Virginia, and Eastern Pennsylvania, are over, and the preachers have gone to their charges. It is astonishing that there is so little friction in the machinery, and this is one of the strong arguments for Episcopacy as they hold it. True, arrangements for the more prominent places had been made beforehand by negotiations between pastors and congregations, which needed only the confirmation of the Bishop. The list of the changes that would take place, as published weeks ago in the secular papers, tallies exactly with announcements just made at Lancaster, Chambersburg, and Winchester. This shows a drift towards the election of preachers, though their formal appointment is maintained. But still the wonder is that there is so little dissatisfaction or confusion. There is certainly less than could be expected if the churches of Presbyterial government were to make such frequent changes. It is part of the polity of the Methodists, and every man has his grip-sack ready at the end of three years, though he often knows where he is going. There is just as much log-rolling among them as any where else. When a prominent man has occupied the choice stations in one conference, he looks over the fence into another one, and has himself transferred. This procedure seems to have excited some little jealousy, and one of the Bishops at the recent session, was asked to receive no one from another conference, without transferring some one else back to that conference. The incoming of strangers reduces the chances of the natives.

Every system has its advantages and disadvantages. The itinerants can use their old sermons, and many of them think that compensates for the breaking of pastoral ties. Often the bonds are very strong, but then again a change is desirable all around, and it is a great relief to be freed from the responsibility of making it. With us the general desire is for long pastorates. They are best where educational religion prevails, but in many cases when a man's relations to his people are unpleasant, it would be a comfort to know that his time would expire by limitation.

There is much to admire in the system of the Methodist Church. It does not insist upon the three orders of the clergy in the sense that the Protestant Episcopalians do; and it does more effective work. It is a well arranged Superintendency. The Bishops oversee the presiding elders, the presiding elders look after the pastors, the pastors consult with the class leaders, and the class leaders have the members of the church enrolled and active. All the people are reached, and their spiritual and material resources are developed.

The *Lutheran Standard* of March 10th, has this under the head of "Strange:"

"The following item is now making the rounds of the press: 'A Philadelphia Methodist Episcopal clergyman recently held a series of revival services at Rubeville, Pa. In one of his sermons he declared that all members of the Reformed and Lutheran Churches were condemned to eternal punishment. This statement affected Jesse Wilhelm, a prominent resident, whose mother and sister died in that faith, that he became a raving maniac and was taken to the State Insane Asylum.' "This," says the *Standard*, "is strange if true—strange not only because a pretended clergyman should make such a silly assertion, but stranger that a person conscientiously adhering to either the Lutheran or Reformed faith should be affected in this manner by such apparent nonsense.'"

This righteous indignation, and supreme contempt on the part of our contemperary is all well enough in its way, when there are Lutherans in the company that is assigned to perdition, but there are plenty of Lutheran ministers of the kind the *Standard* pats upon the back who are equally fanatical and nonsensical in their expressions about people of the Reformed Church.

Sometimes autograph letters are sent to us, "not necessarily for publication," but to show us the animus of these Lutheran popes in rural districts. From one or two before us now, we glean the following facts: A young girl who during a stay of several years with her relations, had joined the Lutherans, returned home to her parents, and asked for a dismission that she might unite herself to the church to which they belonged. In this request the parents joined, but she was told by her former pastor that the Reformed Church does not teach the Word of God, and that any such change as she proposed was equal to apostacy from God Himself. The warning, "Hold fast that thou hast, that no man take away thy crown," is held over her head as if the Alpha and Omega, had just such cases in view in giving it to the ancient Church in Philadelphia. Joining any other Church than the Lutheran, under any circumstances, is one of the wicked things, which no one has a right to do, "because it is against God's Word." The advice of parents, in this regard, is to be resisted, because we are bound to obey God rather than man.

We do not know what kind of an iron-clad oath, this class of Lutheran ministers administer to those they receive into the church, but if it debars a young girl from communing with her aged, and dying mother of another Evangelical church, it is not only un-protestant, but unchristian.

The whole assumption is that every thing differs from the Word of God, in so far as it differs from the Lutheran confessions, which are thus put upon an equality with Holy Writ; and then it is wonderful to see how the denunciations of the Almighty are appropriated, and applied to those who have any other way of thinking. That kind of talk is not much better than the declarations with which the Methodist brother stands charged.

The *Christian Register* a Unitarian paper, says: "Unitarianism has abandoned the Biblical defense, and taken higher and more comprehensive ground. Formerly the Bible was the test of truth; now truth must be the test of the Bible." That is a virtual acknowledgment that Unitarianism is in a bad way.

Dr. McCosh, of Princeton, proposes to withdraw from the presidency of the College, if he can be supported "in raising a school of Philosophy, including mental, moral and political science, with history." He feels that the duties of both president and professor are too heavy for him, although his health is good, and the trustees at the June meeting will determine his course for him.

General Booth, who has control of all the funds of the Salvation Army, now advertises that he will receive money on deposit, and pay five per cent. interest to the depositor during life, the principal to go to the Army at his death. This is a risky business, and will be apt to result in an Archbishop Purcell embarrassment. A writer in London *Truth*, who has been asked by the "General" to examine his books, gives any thing but a flattering statement, as to the way the accounts are kept.

Rev. H. K. Binkley sends us forty-six new subscribers for the MESSENGER, and fifteen for the *Hausfreund*, from the Skippackville charge, of which Rev. S. M K. Huber is pastor. That is doing very well.

SYNODICAL JURISDICTION.

The Ohio Synod, at its last session, took the following action on the "Relation of Ministers and Delegated Elders to Synod," etc.

Resolved, That when the Synod is convened in general convention it is the duty of all the ministers, and all delegated elders to attend; and if circumstances prevent them from doing so, it is their duty to forward their excuses to the Synod thus convened, and this body has the power to decide in respect to the same.

This deliverance is just the opposite of that made by the Potomac Synod on the same subject. See Minutes of 1876, p. 48. The conclusion arrived at was, that the Synod had no jurisdiction in such cases. The ministers and delegated elders were responsible, not to the Synod, but to Classis and Consistory, for late arrival or non-attendance. After the Synod has been constituted, it has the right and authority to protect itself from dissolution by forbidding members to leave at will; just as every member of the constituted body is under all the laws which govern it. This, in brief, was the position assumed on the question by the Potomac Synod.

According to this decision no one absenting himself entirely from or coming late to Synod, is required to render an excuse to the same; but, if a minister, he is amenable to Classis, or if an elder, to his Consistory. He must render his account to the body he *represents*.

But the Ohio Synod views the matter differently. It is not only the duty of all the ministers and delegated elders within its bounds to attend Synod when convened in general convention, but they are also amenable to it in case of their non-attendance.

Here is a difference of opinion between two of our Synods on a question about which, we think, there should be no such disagreement. On all questions of law and government the Synods, it seems to us, should be a unit. We think the Potomac Synod is clearly right in regard to this matter. But we, as an individual, cannot decide the case; and when two such doctors as the Ohio and Potomac Synods differ, who shall decide? The answer must be—the General Synod. Let the court of last resort make one law on this subject, that there be no divisions and contradictions in the Reformed family.

The other resolution of the Ohio Synod is, "That where there are absentees who have neglected to forward their excuses, the Synod (convened in general convention) shall refer their names to the respective classes and consistories for such action as may be deemed necessary."

But why not simplify matters, as the Potomac Synod has done, and leave all such matters rest with the lower judicatories? The Stated Clerk of this Synod notes all tardy arrivals and all who depart without permission, the absentees being conspicuous enough by not being noticed at all; and then the classical committee on minutes of Synod can itemize the facts in the case for adjudication by the proper court—which is annually done by the classes composing this Synod. It can be readily seen, that the Ohio Synod does not accomplish more in the way of government and discipline by its rule, than does the Potomac Synod in the way we have described. This is a question of ecclesiastical government, and we hope the General Synod will lay down a law on the subject for the whole Reformed Church. K.

Communications.

NOTICE.

The next quarterly meeting of the Executive Council of the Board of Home Missions, will be held during the first week in April. All missionaries under the Board are requested to forward their reports to the Superintendent of Missions at Lancaster by the 1st of the month

THEODORE APPEL, Supt.

"WHAT HAS BECOME OF THE PROPOSED MISSION AT ROANOKE, VIRGINIA?"

Editor of Messenger, Dear Sir:—The above inquiry lately appeared in the editorial columns of the MESSENGER. As the same question has been addressed to me through various private letters during the last few months, I trust I shall not incur the charge of presumption in making a public reply, and in availing myself of such latitude as is allowable in an informal letter. To write the history of a project that has ended in failure is never an interesting task, especially to one who has been actively associated with such project. But failures teach important and profitable lessons, no less than successes; and my only purpose in directing the attention of the Reformed church to the recent Roanoke lesson is that it may not, like many similar lessons of the past, pass by utterly unheeded. What does the Roanoke lesson teach? Not only what "might have been," but what *ought* to have been, and *what easily could have been.*

No similarly favorable opportunity has ever presented itself for filling up the wide gap that separates the brethren of North Carolina from their brethren North, and for successful missionary operations in the South. Six months ago the door was widely opened, and the invitation extended: "Come in; we will welcome you, and do all in our power to encourage you." To-day, at Roanoke, instead of a thriving organization, the only mark that bears the imprint of the Reformed church is a finger-board that points to the way—"*how not to succeed.*"

Who is responsible for the failure? Not Virginia Classis; not its missionary committee; not the Tri-Synodic Board; nor yet the oft berated, and unjustly styled, illiberal laity of the Reformed church. Let us consider these negative answers in order.

1. Virginia Classis not responsible.

One of the main objects for which the Potomac Synod was organized was the extension of the Reformed church southward. In this new departure Virginia Classis was expected to do the initiatory work. At once her forces were marshalled into line, and vigorously they went to work. Old charges, weakened by the ravages of the war, were infused with new life; new churches displaced the old; membership increased; and benevolence doubled. New points were visited, and new organizations were established. Missionary zeal and missionary points soon got in advance of men and means. Annually upon the floor of Potomac Synod, the *Callender* of Virginia Classis was consulted, and loudly were voiced forth the reckoning, prophecies, and probabilities of the missionary interests of the South. Minor prophets arose—all of one mind and one heart in the great work before them. The "song of the South" soon became an old and tedious song to the patience-abused hearers, and could only be silenced by the fair promise, "Go home; open up new fields, and the church will give the needed support." Virginia Classis fulfilled the command, and is yet awaiting the fulfillment of the promise.

At the last annual meeting of the Classis, a committee was appointed to look after favorable openings for missionary work on and near the line of the Great Southern Trunk Line of the Shenandoah Valley Railroad. The action of Classis was sanctioned by the Tri-Synodic Board.

2. The missionary committee of Virginia Classis not responsible for the lost opportunities.

During the summer of 1882 the chairman of the "Missionary Railroad Committee" traveled upwards of 1200 miles in the effort to unite by living links the brethren of North Carolina Classis to those of the Classis of Virginia.

Thirty miles southwest of Staunton, near Goshen, on the line of the C. & O. R. R., a new town was found, numbering about 1500 inhabitants, supported by an English corporation engaged in the manufacture of steel. The manager of the works was consulted, and from him was secured the promise of a lot, free of cost, whereon to build a church in the interests of a people who enjoyed no church privilege. The offer remains open to-day—unaccepted. The chairman of the committee, and the energetic missionary who accompanied him, could not unconditionally accept the offer, for they had not the means to build the church.

From Goshen to Lexington, from Lexington to Roanoke, the chairman and his live missionary wended their way. Roanoke! Where is it? What is it?

Roanoke is 240 miles south of Hagerstown, at the junction of the Shenandoah Railroad, and the Norfolk and Western Railroad, which runs to Chattanooga, Tenn., then inward to New Orleans, forming the shortest and most direct line from New York to the Gulf.

Less than two years ago Roanoke was a village of probably less than a dozen houses. Now it contains a population of from 5000 to 8000 inhabitants, and so great is the influx that the demand for houses cannot be met. It is not only the seat of large railroad shops, but immense iron works have already been established there, and other extensive industries are occupying the ground, all of which tend to give permanency to the rapidly growing town. Here the committee of Virginia Classis found an exceptionally promising field for immediate missionary work. The several wards were visited, and the entire ground thoroughly surveyed. The most rapidly growing portion of the town was a half mile distant from any church. The people, all who were approached, manifested deep interest in the prospect of a church being established in their midst. They promised whatever support they would be able to give it, and were especially desirous of having their children enjoy the advantages of a Sunday-school.

No less than from fifty to seventy-five children were to be found, awaiting the nurture of the church.

The committee at once applied to the "Roanoke Land and Improvement Company" as to the best terms for a desirable corner-lot, 50 x 100 feet, for church purposes. The desired lot was offered to the committee, *free of cost*, provided the work of building the church would be begun by the 1st of January, 1883: also an adjoining lot of same dimensions, for the purpose of a parsonage, for the small sum of $75. At the rate at which lots were being sold, the offer of the "Land and Improvement Co." was equivalent to a gift of $800.

The chairman of the committee, together with the president of the Tri-Synodic Board, visited the field, and both were impressed with the great importance of the church availing herself of the opportunity at hand, and with the necessity of beginning operations on this vantage-ground at the earliest possible day. That the Reformed church could have in Roanoke in the course of very few years, a vigorous, self-sustaining congregation, which would serve as a center from which would proceed efforts towards the establishment of the church in neighboring towns, and thus, in the near future, join hands with North Carolina, was not a vain dream of enthusiasts. Success at Roanoke, at least, was certain, so far as favorable conditions were concerned. That the Roanoke mission died before it was born, certainly could not be attributed to local causes.

Gladly would Virginia Classis have occupied the ground and pushed forward the work, had it been within her power. She could not do it because she lacked both men and means. And surely it is not with the view to self-vindication to say that the missionary committee of Virginia Classis could not, of itself, effect the greatly desired object.

What next? An appeal to the Tri-Synodic Board.

3. The Tri-Synodic Board not responsible for the failure of the proposed Roanoke mission.

At the special request of the President of the Board, the chairman of the Missionary Committee of Virginia Classis appeared before the Board of Missions, convened at Harrisburg, during the month of last July, and made a statement of facts concerning the outlook at Roanoke. The president of the Board zealously sustained the various points of that statement, and urged immediate action. The result of the Board's consideration of the project appeared shortly after in a Baltimore daily, viz.: "The Tri-Synodic Board of the Reformed church, at a recent meeting at Harrisburg, determined to establish a mission at Roanoke, Va."

Public print is silent as to any further action in the case, and carping, croaking critics jump at the inference that there could have been but little *determination* in the "determination" of the Tri-Synodic Board. Fortunately, that Board is composed of officers and men who have strength and grace to bear unjust blame and uncharitable criticism. They are men whose Christian earnestness and faithful devotion to the missionary interests of the church do not need public defense. Should any one have doubt as to their faithfulness to the trust committed to their hands, he need but attend one session of the Board, in order to have all doubt removed.

What is the Tri-Synodic Board? A Board appointed for the ostensible purpose of taking parental charge of missionary interests that extend from New York to South Carolina, from the Atlantic to the Pacific. A Board composed of faithful, self-sacrificing pastors, burdened with the labors and countless cares of their respective charges, who are expected to meet together at stated times and take upon themselves the additional burden of providing for the wants of fifty missionary congregations, some of which are from two to three thousand miles remote from them.

They meet together, needing rest from their own pastoral labors, to take upon their already heavily burdened shoulders a mountain-weight of lamentations, appeals, and reproaches that have been piled up by all the missionary pastors and congregations of three Synods. They are expected to inquire into the status of each particular mission, to listen to every appeal, and to provide for every want.

New interests—Roanoke—are pressed upon them, and in the largeness of their hearts, they *determine* to meet the demand, trusting to their constituency for the means to accomplish the desired end. But prior claims must first be met; Roanoke can be occupied only when the treasury tallies a surplus.

The public asks, "What has become of the mission at Roanoke?" Suspicious eyes are turned toward the Tri-Synodic Board. Let the truth be told. The Church has assigned to that Board an impossible task. She has overloaded the wagon and whips the horses because they cannot pull it. The Board of three Synods looks to the three Synods for their promised support, for the fulfillment of the original contract. Which two of the three have broken faith? The Board looks to the several classes, and says: "Put your moneys into our hands, and let them be disbursed according to our judgment." Some of the classes reply: "We will spend our money in accordance with our own judgment, not in accordance with yours; we make our own appropriations and mean to take charge of our own missionary interests." Not only do the powers that created the Board fail to support it in its efforts to discharge the duties assigned to it, but annually forge manacles that fetter it. To attribute the apparent want of co-operation with the Tri-Synodic Board, on the part of either Synods or Classes, to a lack of interest in the work of missions, would, doubtless, in many cases be unjust. It may be that classes take immediate charge of their mission work because they believe that thereby the cause of missions will be more effectually advanced. But whatever the explanation may be, so long as such relations exist between the several classes and the Tri-Synodic Board, the Board cannot, with justice, be expected to do anything more than "*determine* to establish a mission at Roanoke.

4. The *illiberal* (?) *laity* of the Reformed Church not responsible for the failure of the proposed mission at Roanoke. The illiberality and miserly spirit of the laity are very often cited as the main cause of the slow progress of our missionary work. It seems to serve well as a *dernier resort* to explain many of the disarrangements that arise in the various departments of our church work. The poor laity of the Reformed Church, however great may be the sins that lie before their own door, are not responsible for all the evils assigned to them. That they are the illiberal, close-fisted people, so often represented, is a shameful slander that ought long since to have been smitten down. It is true there are many members of the Reformed Church who would steal their way into heaven by crawling under the curtain in order to escape payment of the entrance fee; failing in that effort, they would smuggle their way in on a half-price ticket, and chuckle over the shrewd bargain.

If they can get the benefits of the church for 25 cents a year—why pay ten or a hundred dollars? That such a niggardly, worldly spirit is to be found in certain charges of the Church is a fact that we are compelled to acknowedge, but that such a spirit is in any sense a distinctive characteristic of Reformed people should be scornfully denied. Where such an evil exists, it is not the property of the Reformed Church, but the common property of the people of the community, and must always be attributed to other causes than the cultus of the church, and granting that the evil does prevail extensively in certain Reformed localities, that by no means, justifies the charge that Reformed people, as such, are an illiberal people.

On the contrary, the people of the Reformed

Church, who have enjoyed such Christian nurture as always follows in the wake of true pastoral care, need not be ashamed of their record of benevolence, as compared with that of sister denominations.

Where there is a glaring lack of benevolence among the people, there is to be found a corresponding defect in pastoral care. The minister who is earnestly devoted to the benevolent and missionary interests of the church is, as a rule, followed by a people who have caught his spirit, and manifest it by their works. It is high time, therefore, that the unjust abuse that so long has been heaped upon our people be discontinued. Give them the opportunity, in proper form, to contribute towards the support of the missionary interests of the church, and right manfully will they come up to their duty. The Emporia interest whenever presented, awakened a lively sympathy and excited generous liberality.

Roanoke would have called forth a similar response, had its claims been made to challenge the people. That it failed can not be laid to the charge of an illiberal people.

Now, while it is true that ministers of the four parties mentioned—separately considered—are not responsible for the failure of the proposed Roanoke Mission, yet, in their collective capacity, they must shoulder the blame.

The vantage-ground that was afforded us, probably by this time has been occupied by other denominations. This we ought not to deplore. Rather should we rejoice to know that our example had not been followed; that there are others who have the tact and aggressiveness to repair our neglect; that there are others who are willing and able to do what we fail to do. But this is no gratifying consolation, when we consider how great an advantage the occupancy of Roanoke would have been to us, as a church, especially in the way of church extension southward.

The history of the Roanoke failure, with the reflections suggested by its narration, has been given at such unseemly length, not simply because one more opportunity has been lost to the church, nor with the purpose of creating the impression that an extraordinary, irreparable calamity has befallen the church. The work of the church will probably move along undisturbed by what happened, and what did not happen at Roanoke.

Attention is directed to Roanoke as a representative example. It serves well to illustrate many similar failures of the past, and to point to like failures in the future, unless we would avoid repetition by the application of an effectual remedy. That the Reformed Church is not keeping pace with other denominations in her missionary operations admits of no question. The fault is not to be found in an unwilling, unfaithful, unmissionary ministry; nor in a people who are unwilling to encourage aggressive missionary work. Ministry and people have the same opportunities as those who far outrun us. Our history, our theology, our cultus we would not exchange for theirs. But in the work of missions they leave us far behind. We need to learn of them. We lack their *tact*, their *effective discipline*. There is a radical defect in the organization and practical management of our mission operations. We have tried one system, and experience proves that it has been found wanting. Shall our church continue to lag far in the rear in the work of missions, because of defective organization? Is there not sufficient wisdom in the church to remedy the defect, and adopt a plan or system by which we may be enabled to overcome the many hindrances and discouragements that have impeded all former missionary effort? The missionary spirit rules in the hearts of our ministry and laity as never before. Wrong methods cannot long withstand the power of a right spirit.

The above reflections may indicate nothing more than the misguided zeal of a pastor who has more skill in magnifying an evil, than in suggesting a remedy. May they not rather be interpreted as the feeble utterance of an undercurrent of general sentiment that will find expression in the near future, and give shape to a missionary system commensurate with the means and needs of the Reformed Church? J. G. B.

Hanover, Pa.

SOME FIGURES FOR OUR REFORMED PEOPLE TO STUDY.

According to the "Compendium of the Tenth Census of the United States," the census of 1880, published in this year of our Lord 1883, there are some figures full of meaning for our Reformed people. Here are a few of them. Of the inhabitants, in 1880, living in

	Were born in Penna.	Were born in the German Empire.	Were born in Switzerland.
California,	15,374	42,532	5,308
Colorado,	11,387	7,012	551
Iowa,	77.357	88,268	4.587
Kansas,	59,236	28,034	2,668
Michigan,	36,064	89,085	2,474
Minnesota,	15,032	66,592	2,828
Missouri,	37,220	106,800	6,064
Nebraska,	25,079	31,125	1,579
Oregon,	3,342	5,034	730
Texas,	5,568	35,347	1,203
Wisconsin,	19,099	184,328	6,283
Dakota Territory,	4,305	5,925	386
Montana "	1,703	1,705	171
Washington "	1,823	2,198	174
Wyoming "	1,169	801	49
	313,758	704,796	35,055

This makes a total of 1,053,609 in the States and Territories named. All of these are growing rapidly, and the church should be established there to grow with their growth. As has been truthfully said over and over, again and again, in the MESSENGER, it is much harder to establish congregations in places, after nearly all other denominations have effected organizations, than to go into promising places at the beginning, and thus get a vantage ground at once. But so often we come in for the poor gleanings, after the harvest has been gathered. Our past mistakes in this respect should surely teach us lessons to go in and occupy the land before it is taken up or nearly all taken up by others. Will our Reformed Zion learn this lesson before it is too late?

As an evidence of the growth of the States and Territories named, take the following rate of increase from 1870 to 1880.

California	54·3 per cent	New York	15·9	per cent
Colorado	387·4 "	Ohio	19 9	"
Dakota	853 2 "	Oregon	92 2	"
Iowa	36 0 "	Penna.	21·6	"
Kansas	173·3 "	Texas	94·4	"
Michigan	38·2 "	Wash'ton	213·5	"
Minnesota	77·5 "	Wyoming	127·9	"
Missouri	25·9 "	Maine	3·5	"
Montana	90·1 "	Vermont	·5	"
Nebraska	267·8 "			

For purposes of comparison, Maine, Vermont, New York, Pennsylvania, and Ohio, are also given, to show how wonderfully the states and territories named have increased. Look at Dakota, with its 853 2 per cent. increase, which is by nearly 500 per cent. the largest increase in any State or Territory in the Union, during the ten years from 1870 to 1880.

The emigration into these States and Territories is still going on, perhaps even more rapidly than in the last decade. Many of these emigrants, both from the old world and the older States in the United States, are members of our Reformed Church. In nearly every secular paper there is mention made of persons that are going to some of these new States or Territories. Take this from the *Lancaster Daily Intelligencer* of March 7, 1883, as one of many similar notices: "Many Berks countians are removing to Dakota to settle." Every one at all acquainted with the population of Berks county, knows that if "many" are removing, there are at least some members of the Reformed Church among them.

At least 55 per cent. of the German Empire is Protestant. Of the 704,796 born in the German Empire and living in the States and Territories named, it is certainly a low estimate to say that from 100,000 to 150,000 of them are or *were* members of the Reformed Church. In addition to these, let us take into account the large proportion of these born in Switzerland and in our own State, Pennsylvania, and we think that we are within bounds in saying that not less than 200,000 have or *had* the Reformed Church as their spiritual mother. But how is that mother now caring for these children?

What reader of these lines has not some acquaintances, friends, or even near relatives, who are or *were* members of the Reformed Church, now living in one or more of these States and Territories? Do we not owe duties to them now? Does not this loudly call for increased missionary work? Now let the preachers and even the people make the application, and act accordingly.

J. F. W.

AN EARNEST REQUEST.

Rev. D. B. Shuey who has been called to the Mission in Emporia, Kansas, and who is directed by the Board of Missions to visit many other points in Kansas, for the purpose of exploring the field, and wherever possible to make arrangements to organize churches, earnestly desires that *every reader* of the MESSENGER shall aid him in this work. This can be done by each one informing him of such of our members who have moved to Kansas, giving their names in full, their present post office and county if possible, the business in which now engaged, and the place from which they moved, and to what congregation they formerly belonged. Do not pass this request by, but attend to it immediately, for he will be ready to enter upon his work in Kansas in a few weeks time. His present post office address is Bird in Hand, Lancaster Co., Pa. If every reader will attend to this request, many hundreds of names can be obtained in this way, all of which will be of vast importance and help for the future establishing and growth of our church in this new state. A mere postal card will answer the purpose of giving this information. Brethren please attend to it at once.

RECONSTRUCTION OF CHARGES.

Such changes as the reconstruction of charges involve, cannot be brought about at once. Time, labor and work are necessary. It is a matter that cannot be decided for or against, rashly, without serious and prayerful meditation. To say at once, "such a change cannot take place; I will not take any active part in it; I will do all I can against it and Classis has no right to interfere," shows that the spirit which controlled St. Peter, still prevails, when he says to the Master this cannot be—when he savoured more of the things that be of men than of the things that be of God. Sometimes, the stone can be started to roll, by one active and energetic member in a congregation or charge. Every privilege and opportunity can be embraced to discuss the matter; to point out the benefits derived from such a change and the good which would accrue to the congregation by more preaching and pastoral visitation.

Such a course, would produce agitation, without which, such a change cannot be made. But agitation in the eyes of many is a dreadful thing—especially on the above subject. It would disturb the *indifference* and *lukewarmness* of both pastor and people; it would require the people to be more liberal in the support of the gospel, and it would break up all associations and perhaps drive the *dear, dear* pastor somewhere else. No pastor, worth having, will ask his people to make the interest of the church at large, secondary to his own interest. If we love our Church, her interest must be uppermost in our hearts and we ought to be ready and willing to agitate any subject that would be for her advancement and welfare.

Let this subject then be agitated, not only by the clergy, but also the laity of the church; especially in those sections, where the classes have taken the initiatory step, by the appointment of a committee on reconstruction. Let pastors and people have the moral and spiritual courage, not to discuss the subject simply but to work with the committee—to go hand in hand with it.

SIGMA.

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

Items.

A Missionary Conference of Somerset Classis was held in New Centreville, January 17 and 18. The brethren Bridenbaugh, Shick, S. T. Wagner and King, were present and assisted the pastor, Rev. W. W. Deatrick. Two missionary sermons were preached and addresses were made by the brethren on Foreign and Home Missions, and Church Extension. The usual collection for foreign missions was lifted. Though the weather was unpropitious, yet there was much interest manifested in the services. The St. John's Missionary Society of the New Centreville congregation is now two years old, and is in a flourishing condition.

As we sat writing out items for our paper the other day, Mr. Shuey called to see us. He looks well. He had contracted a bad cold when we last saw him, and he went home as soon as he could, rested from his labors for about a week, and got well. Since he entered upon his present work he has been blessed with an additional member to his family, and we heartily congratulate him; it was right that he should have some leisure to look after it; thus far he has secured over $1,500 for his mission in Kansas, and he has several other charges still to visit. In the name of the Board we thank the brethren who have taken him by the hand and assisted him in his work; such things are encouraging to us all.

Some of the scholars in St. Mark's Sunday School, in the pastoral charge of Rev. J. M. Pontius, in Crawford county, Pa., joined the army of corn planters last summer, and on an average each planter earned fifty cents for the cause of missions. Together they raised $10.60, which at their request was devoted to foreign missions. The pastor says that this is only a beginning; and that he is of the opinion that, during the coming season, many more will take advantage of the *privilege* offered to them.

Missionary Chickens.

DEAR BOYS AND GIRLS—You are no doubt all of you interested in chickens. I know I was when I was as young as you are now. Indeed I am pleased with them still, and I like to have them about the premises. They look at a body so knowingly, with their heads turned to one side, as if they wished to read one's secret thoughts. Then how musical is the voice of Sir Chanticleer when, long before daylight, he sends forth his clarion notes over the country to tell us to get up and go to work. Just now the chickens are quite lively with their red combs, walking about or climbing the fences, evidently getting ready for their spring work. Sometimes we now bring in over a dozen eggs out of one nest, and that is some comfort to us, because we are now beginning to get paid back for the feed which we had to buy during the winter, and it is very pleasant to have fresh eggs for one's breakfast. But what are Missionary Chickens? Are they a new breed? you may have already asked. Well, I will tell you. One of our ministers in Westmoreland county, Pa., the Rev. J. F. Snyder, last spring induced the children in his congregations to do something in the way of farming, by raising corn or potatoes, for the cause of missions. They earned as much as $25, which was forwarded to the missionary treasury. He says that one little boy last spring bought sixteen eggs and placed them under a hen. The result was fourteen chickens. He succeeded in raising thirteen, which he sold at twenty cents apiece, realizing $2.60, which he gladly gave for the cause of missions. He called these the Missionary Chickens, and said they did better than others, because they were for the Lord. Another little fellow of seven years of age raised a bushel of potatoes, doing all the work himself, from planting until they are matured. Those of our children, says the pastor, who entered into the missionary cause by thus raising or producing something themselves were delighted with it. They talked about it, and were interested in it in such a way that the adult members were aroused to a plain sense of their duty. He hopes all the children of the church will take vigorous hold of the enterprise during the present year. We do also.

We now propose that as many of you as possible raise missionary chickens this year. There are at least 10,000 children in the Reformed Church, who could do as well as the little boy out in Westmoreland county. Then why should they not? They would, we believe, if properly encouraged by pastors and others.

Please think over this matter, my dear young friends, and if you prefer to work for missions in this way, I wish you to write me a postal, informing me when you set your hens and how many eggs you gave them. I write a good many letters to you, and I wish you now to write to me also. I am happy to be able to say that I know some little boys who intend to try their hand in raising this new kind of chickens. Perhaps some grown persons may wish to join your party. If so, they are welcome.

SUNDAY-SCHOOL CONVENTION.

Pursuant to a call from the Superintendent, Rev. T. J. Hacker, the Sunday school Convention of the southern district of East Susquehanna Classis was held in the St. John's Reformed Church, Shamokin, Pa., on March 5th and 6th. The following topics were taken up for discussion:

Sunday-school Literature, by Rev. A. R. Hottenstein. Sunday-school Celebration, by Rev. W. G. Engle. How to Teach, by Rev. G. B. Dechant. Sunday-school Music, by Dr. R. Hollenback. The Furniture of the Sunday-school Room, by Rev. T. J. Hacke. Sunday-school Government, by Rev. R. Duenger. Infant School Management, by Elder C. C. Leader. The Sunday-school in its relation to Missionary Work, by Rev. Geo. P. Hartzell. The Proper Organization of the Sunday-school, by Rev. T. J. Barkley.

The above themes were thoroughly discussed by the brethren present, with profit to themselves and to the audiences. H.

A NEGLECTED CONGREGATION REVIVED.

A year and a half ago T. J. Hacker, pastor of the Reformed Church at Shamokin, Pa., was apprized of the fact that five miles from his place in the Mahanoy Valley, there was a Union Church, Lutheran and Reformed; but that the Reformed congregation did not have the regular ministrations of the gospel, since the death of the venerable Rev. Isaac Steeley, over thirteen years ago. In consequence of this neglect the Lutherans were not only in the ascendency, but actually rapidly gathering the Reformed material to themselves. Rev. Hacker reported the above to East Susquehanna Classis, who instructed him to look after the interests of the aforesaid congregation. He traveled across the mountain and found that the Reformed interest had indeed dwindled down, only twenty-six members could be found in the valley; not discouraged however, he began preaching regularly every four weeks in the afternoon, organized the members into a regular congregation once more, by the election of a consistory and choosing a name, viz: "St. Paul's Reformed Church;" held a communion which was refreshing indeed to those who had been neglected for so many years. A catechetical class was organized, of which twelve were admitted to the Church by confirmation at a second communion held two weeks ago. The prospects for the future growth of the congregation are encouraging.

H.

Church News.

OUR OWN CHURCH.

Synod of the United States.

Christ Church, Philadelphia.—The Easter communion at Christ Church, Green street, was one of joyous solemnity. Six persons were added to the congregation. The parting address made by Rev. G. H. Johnston at the close of the services was marked by sanctified good sense. It is pleasant to know that undiminished Christian love so often survives pastoral relations.

Hiester.—The P. O. address of Rev. Eli Hiester is changed from Friedensburg, Schuylkill county, Pa., to Straustown, Berks county, Pa.

York, Pa.—On the 18th inst., Zion's Reformed church at York, Pa., which has been remodelled, was re-dedicated to the service of the Triune God. The *York Daily*, from which we take the history found on our first page, says that Rev. H. Hilbish preached both morning and evening, taking "God's House" (I Kings 8: 26—30) as his theme. Rev. Aaron Spangler, the pastor, performed the dedicatory service. Rev. Reinhart S. Smith, and Rev. F. J. Sauerber were present at the evening service. In the afternoon Dr. J. O. Miller and Elder Henry Leonard of Ohio, made interesting addresses. Dr. Bomberger was expected to be present, but was kept away by sickness in his family. The collections were liberal. The improvements cost $3,500, nearly all of which has been provided for.

Manheim, Pa.—Rev. S. B. Schafer writes:—On the evening of the 14th inst., being the pastor's birthday anniversary, one of the liberally disposed members of the Manheim congregation, to whose generosity we are indebted for many past favors, sent us a very handsome "Private Communion Set," as a birthday gift. Later in the evening some fifty or more young people of the town called at the parsonage, and after enjoying some elegant refreshments provided for the occasion, and spending a most delightful evening they dispersed, wishing us many happy returns of the day. A few evenings previously, Mrs. S. was very kindly remembered by a number of the ladies of the congregation on her birthday.

Synod of the Potomac.

Sinking Valley.—Many persons who once worshipped in the Sinking Valley church, Blair county, Pa., but who, having removed to other homes, worship there no longer, yet cherish precious memories of the little white church on the hill among the cedars, and of the "God's acre" where lie in peaceful sleep the forms of loved ones, will be gratified to learn that an organ was placed in the church on Friday before Palm Sunday, that tasteful shades for the windows took the place of the torn and faded ones, and that other improvements looking to the adornment of the House of God, the comfort of the worshippers, and the sacredness of the spot where sleep the dead, are determined upon.

The organ is from the Weaver Organ and Piano Co., York, Pa., and is very beautiful, with pure, rich tone, and of sufficient power and volume.

The time and place in which this good work was conceived and inaugurated are worthy of note. On Tuesday, Feb. 6, 1883, the children and grand-children of Mr. and Mrs. Robert Tussey—thirty in number—met in the old home to celebrate the forty-third anniversary of the marriage of Mr. and Mrs. Tussey. Amidst the joys of this occasion, the church in which the children and many of the grand-children had been dedicated to God—the home in which they had often gathered with child reverence to worship God, and learn His will, was not forgotten. The want of an organ and the partially neglected condition of the church were freely discussed. A paper was circulated by Mr. Alexander Morrow, and then and there liberal subscriptions given.

Mr. Morrow freely circulated his paper in Sinking Valley and Tyrone, and did not rest until money enough was subscribed to finish the work.

If God's people, in their family reunions and festive occasions, would oftener think of Zion and plan and work for her welfare, many a neglected church would be rendered beautiful and comfortable, and many a precious church interest cheered and helped forward. M.

Pittsburg Synod.

Dotterer.—Rev. J. Dotterer's Post Office address is changed from Merwin, Westmorleand county, Pa., to North Washington, Westmoreland county, Pa.

Johnstown, Pa.—The members of Rev. W. H. Bates' congregation presented him with a purse of $25 on the 15th inst., and on the 20th surprised him again by bringing things to stock the larder. The little mission church seems to be making encouraging progress at Johnstown—though young in years it is now stronger numerically than some older ones.

SUNDAY-SCHOOL PERIODICALS.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be ordered for such, as after the rest of winter are about to open, to be sent in, as it is the beginning of a new quarter

Superintendents are referred to the list of them to be found on another page, for prices, etc., etc.

We are also prepared to supply libraries for Sunday-schools, and can offer special inducement and rates to such as wish to supply themselves in this respect. Address

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APPOINTMENT OF AGENT OF THE REFORMED CHURCH PUBLICATION BOARD.

Mr. Jacob Heyser of Chambersburg, Pa., has accepted the agency of the Board contemplated in the Plan of Life-Membership, subscriptions for THE MESSENGER, and will enter on his duties at the opening of the new year. He is also authorized to solicit contributions for the use of the Board, and to receive subscriptions for the different periodicals of the Board, and orders for the Book Department, and make collections of accounts due the Board, his receipt for the same being valid.

We hope Mr. Heyser will be received and welcomed by the Church, and meet with good succes so as to put our publication interest on a good footing. CHAS. G. FISHER,
Supt. Ref'd Ch. Pub. Board.

SUNDAY-SCHOOL HELPS FOR 1883.

Now is the time to make up orders for Sunday-schools Help for the coming year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge. We look for an increased demand for them all during the coming year. Pastors and superintendents will please give attention to this and see that their schools have *their own* Church publications in use.

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50 "	2.50
100 "	4.75

To which must be added 12 cents a dozen for postage, if sent by mail.

A discount of five per cent. for cash.

We have endeavored to improve the appearance of the almanac, and have it contain as usual an amount of matter that must prove interesting and instructive to every Church member. We have also added eight more pages—which gives more space to be filled with valuable reading matter. We have tried to make it truly a year book for the church. For this purpose we hope pastors and members will aid in its circulation, so that it may reach at least every family in the church. Send in your orders at once.

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907 Arch Street, Phila.

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Rev. CHARLES G. FISHER,

Superintendent and Treasurer

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FOR EASTER.

EASTER SERVICE ANNUAL,

Containing six pages of new and choice Carols for Easter, with specially prepared service of Scripture and song, published by Mrs. Emma Pitt, Baltimore, Md.

Superintendents and Teachers of Sunday-schools would do well to examine this Annual before making their Easter selections. Price, Five Cents—$4 per hundred.

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Prayer Book and Aids to Private Devotions, postpaid,	$ .30
Church Members' Hand-Book, new, 176 pages, 50c.; per doz.,	5.00

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Miscellaneous.

For the Messenger.

ZIMRI.

By Wm. L. Shelly.

From the east a seeking—to the west a greeting—
With the red a streaking! all for the keeping,
Of His own;
And when passing by, He set the bounds of Zimri,
For the reaping.
Good, good wheat,
Rich and sweet,
Golden clusters to reap,
For the pure, white flake,
And of the salt he did take
For a base, for the leaven, to permeate.

Who comes seeking? To whom is the greeting?
What of the red streaking? What is the keeping,
Called His own?
Who lays claim to the vast domain,
The yield of the seasons bespeaking?
He that did attest,
To the truth manifest,
'Gainst Gamaliel's test—
And, oh the ruby's wrung,
A holy light hath flung,
Worth more than a kingdom every one.

And the flames were leaping! and arrows of venomous steeping,
Spiteful and fleeting, 'gainst Virtue's shield were beating—
Then the Dove had flown;
Oh Holy Attrahant! the enemy could not circumvent!
In his stronghold was the last meeting;
His gates lie in the dust—
He gave way to power just
When Thou didst Admatha thrust—
And the Dove again did come,
With the message of victory won,
After the weary march was continued from the Kedron.

Selections.

Children have more need of models than of criticism.

Life, like the waters of the sea, freshens only when it ascends towards heaven.

The best portion of a good man's life is his little nameless, unremembered acts of kindness and love.

Can we be unsafe where God has placed us, and where He watches over us, as a parent a child whom He loves?—*Fenelon.*

Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble deed.
—*Bonar.*

There is something sublime in calm endurance, something sublime in the resolute, fixed purpose of suffering without complaining, which makes disappointment oftentimes better than success.—*Longfellow.*

Take comfort! Earth is full of sin,
But also full of God.
The staff supports thy trembling limbs,
While falls the needed rod.
There's sorrow, and Jehovah;
There's toil and blessed sleep;
Let smiles then blossom round your lips
As oft as eyelids weep.

For even Thy saints, O Lord, who now rejoice with Thee in the kingdom of heaven, whilst they lived, waited in faith and in great patience for the coming of Thy glory. What they believed, I believe also; what they hoped for, I hope for, whither they are arrived, I trust I shall come by Thy grace.—*Thomas a Kempis.*

Ah, deeply the minstrel has felt all he sings,
Every passion he paints his own bosom has known;
No note of wild music is swept from the strings,
But, first his own feelings have echoed the tone.
—*L. E. Landon.*

Science and Art.

Three large pictures in the Rotunda at the National Capitol—"Embarkation of the Pilgrims," "Baptism of Pocahontus," and "Discovery of the Mississippi"—are being removed for thorough restoration.

The bronze statue of Martin Luther proposed for Washington is about 12 feet high, and stands on a pedestal of the same height. The original is at Worms, and the duplicates will cost, delivered, about $7,000. The Reformer stands with upraised face, bearing in his left hand a large Bible, on which he rests his right fist with the knuckles down. The gesture is a somewhat lofty and defiant appeal to the contents of the book, and the uplifted face appears to challenge the verdict.

The London *Athenæum* says:—"The School authorities are continuing their work of destruction at Westminster Abbey. The removal of the timber work of the Tudor house has brought to light more of the earlier building; and the upper part of the north wall of the rear dorter can now be traced almost to its west end, which must have been nearly in a line with the east end of the misericorde. This north wall has narrow windows, the arches of which have stones of chalk and tufa alternately, a form of building characteristic of the work at Westminster at the end of the eleventh century. This, too, is marked for destruction.

A remarkable material called "terra-cotta lumber" has recently been brought to notice in England. It is composed of the top layer of fire-clay beds and sawdust, exposed to heat and pressure. Slabs, bricks, and boards of any shape may be moulded from it, and it is capable of being cut by edge tools, pierced by nails, sawn, and otherwise manipulated, just as wood is. But the strangest feature about it is that it stands, without any apparent effect upon it, a more intense heat than fire-clay will bear; and for lining furnaces, for bridge walls in smelting furnaces, and other places of exposure to great heat it will be a valuable and almost inexpensive substitute for asbestos. Water seems to have no destructive influence upon it. Its weight is about that of an equal mass of cinder, and its color varies from light buff to fierce salmon. No doubt it will be found of great value for building purposes.

Personal.

"Charles J. Bonaparte, attorney-at-law," adorns a sign on St. Paul's street, Baltimore. This grand-nephew of the great Emperor is a busy member of his profession.

Professor Huxley said in a recent lecture that he had no sympathy with a kind of sect or horde of scientific Goths or Vandals who think that it would be proper and desirable to sweep away all other forms of culture and instruction except those in physical science.

Queen Corola of Saxony has a beautiful face and engaging manners. She is fond of English literature, and reads stories of American life and customs to her children. "She is to-day," says the London *Queen*, "one of the three perfect sovereigns in Europe."

Shortly before his death, Dr. Mudd, who was sent to the Dry Tortugas for complicity in the assassination of Lincoln, completed a treatise upon epidemic and epidemic diseases, with an account of his frightful experiences among the victims of yellow fever during his imprisonment. The manuscript of this treatise is in the hands of Dr. Mudd's widow. After the death of the regular physicians, Dr. Mudd took charge of the hospital.

Lutostanski, formerly a monk in Russia, has been expelled from Moscow for writing a letter to a wealthy Jewish merchant of that city demanding 50,000 roubles, and threatening in case of refusal to incite the people to riot against the Jews. Lutostanski has been one of the most violent assailants of the Russian Jews, and has written many newspaper tirades against them. He left the monastery to which he belonged in 1876, and was subsequently sentenced to banishment for a period of seven years, but the sentence was afterward remitted.

Items of Interest.

There are 60,000 persons out of employment in Paris.

A New Yorker has been fined $300 for giving tobacco to a giraffe in Central Park.

Murders in the United States last year averaged two a day, and executions two a week.

Germany estimates that it has 200,000 vagabonds and beggars, including thieves and swindlers.

Two hundred and four New York youths under twenty years of age have married within a year.

One-tenth of the foreign immigration to this country in the year 1881 settled in Pennsylvania.

A restaurant palace car runs now from Paris to Rome, and for $20 excursion tickets to Italy are issued from Paris for holy week.

Chicago has about 5,000 drink-shops, as the local papers call them, 3,799 of them being licensed to sell intoxicating liquors.

Foxes are said to be multiplying very rapidly in the Kentucky blue-grass country after having been almost unknown for many years.

Life in the open air is the rule at St. Augustine. Windows and doors are open all day long, and the sunny piazzas of the villas are occupied by visitors in summer clothing and without wraps.

Darmstadt archives show that it costs 24 florins to boil a criminal in oil, 14 to burn him alive, 6 to break him on the wheel, and 10 to hang him. No one who has ever seen mediæval instruments of torture in Germany will doubt these statements.

The London *Truth* says of the recent embellishment of St. James' Palace:—"Anything more shabby and tawdry and utterly incongruous than the decorations and furnishings of the state-rooms and the approaches thereto it would be difficult to imagine. The palace is really quite perfect in its own bad, poor way."

The Musical College and Pennsylvania Normal Music School, conducted by F. C. Moyer, at Freeburg, Snyder county, Pa., continues to enjoy the confidence of the public. It is an institution devoted exclusively to the study of vocal and instrumental music. The fine corps of experienced teachers and all the outward appliances at hand warrants its increased success. The 22d session of six weeks will begin May 1st.

At the rope-walk in Bath, Me., the spinners wind huge skeins of manilla hemp around them, catch a thread or two upon the hook, and as the spindle whirls walk slowly backward down the length, spinning as they go, and leaving before them a long twisted strand. Every twenty minutes they disappear from sight, and are seen as far as the eye can reach coming into view down the dimly lighted walk nearly a mile away. Thirty or more trips a day make the wand, and every wand is a half-mile, and every day each spinner walks fifteen miles and spins seven miles of strands.

In view of the approaching coronation of the Czar the Court jewellers of St. Petersburg are now busy cleaning and repairing the insignia of the crown, the value of which is estimated at $6,500,000. The crown itself, valued at $600,000, is adorned with magnificent diamonds, fifty-four enormous pearls without a flaw, and a ruby of extraordinary size; it is of exquisite workmanship. It was made by Pauzie, the Genevese jeweler, and was first used at the coronation of Catherine the Great. The sceptre, which was made for the coronation of Paul I., is tipped with the famous Orloff diamond, which, like the Koh-i-noor, came from the treasury of the Grand Mogul. It remained for centuries in a rough state, and, passing through various hands, it was at length purchased for a paltry sum by an Armenian of the name of Lagorew, who had it cut in Amsterdam, where Alexis Orloff bought it for 450,000 roubles, in order to present it to the Empress Catharine. The Orloff is eight carats heavier than the Koh-i-noor.

A Chinese temperance tract—a pictorial one, of course—is something of a novelty. The subject is the abuse of opium, and its consequences are depicted in a series of warning tableaux. The first sketch in this Chinese version of "The Rake's Progress" represents Ah Sin taking his first pipe, which he doesn't seem to like. It is inscribed, "He takes opium for pastime only." In the second picture he is found out and scolded by his father. He kneels before the good old man, but his penitence is evidently only partially sincere, as he is apparently keeping his eye on his child, who is making off with the opium pipe. In third picture the disastrous consequences of opium are made evident by the fact of his companionship with a damsel who, attired in red and green, is playing on a cithern. He next sells his real property. He smokes at home while his wife weeps. Irritated by her remonstrances, he beats her with a bamboo as long as a one-handed trout-rod. Next he loses his appetite; his wife leaves him; he lodges in a shed; he becomes an outcast. He now lives beside a linn in a very pretty mountainous country, but scenery has lost its charms. Winter comes on and he slinks half-naked into a cave to die. It is not believed that this tract has been issued by the British Government, whose profitable trade in opium is hardly consistent with the strictest sense of morality, but the hand of the average missionary is conspicuously apparent.

Farm and Garden.

Catarrh in Sheep.—An exchange correspondent says:—"If your sheep have catarrh in the head do not torture them by injecting strong drugs up their nostrils, but take equal parts of pulverized rosin, flower of sulphur, and salt, and cover the bottom of their feeding trough; the sticky nature of the rosin, combined with the moisture of the salt, causes the sulphur to adhere to their noses, and the fumes will cure the disease."

Mistakes in Using Manure.—In my method of using stable manure mainly to help the clover, I aim to make a little go as far as possible. If I had a good deal I should certainly apply it all; but I wish to cover or partially cover as much ground as possible. If I had only a load per acre, I should try to spread the load over as large a part as possible, rather than dump it in one corner. Yet I find the contrary practice quite prevalent. The drawing out of manure is mostly intrusted to hired help, and it is one of the things that most employes will not do well. Only yesterday I saw a man and team drawing manure for wheat at the rate of full twenty two-horse loads per acre, an amount that I should be glad to get for my corn and potato ground. Close by this three-acre piece thus heavily manured is another field of ten acres, owned by the same farmer, that will get nothing except a dressing of phosphate drilled in with the wheat. Where sixty loads were applied to three acres the wheat will fall down, probably fill imperfectly, and partly smother the clover seeding. On the ten acres not top-dressed the clover will be stunted and poor. The sixty loads of fine manure would have made a fair top-dressing for thirteen acres, would have given more wheat, and probably twice the clover growth a year hence that there will be now. In the spring there is less advantage in concentrating the manure on a small part of the tilled field, and there may often be good reasons for making a small field as rich as possible; but in the fall, for top-dressing wheat, and especially where clover is to be sown in the spring, the advantage is altogether in covering the whole surface as nearly as possible.—*Cor. Country Gentleman.*

Books and Periodicals.

Christian Devotions: For the Days of the Week. By Dr. John Haberman, of Eger. Translated by E. A. Endlich from the German of 1640. With Introduction by Rev. B. M. Schmucker, D.D. Phila.: J. Frederick Smith. 1883.

This is one of those books of devotion that is well worthy of being translated into English, and extensively used. It is a sort of manual, in which the catholic creeds are given to be confessed in connection with prayers, and the prayers proper *are* prayers, *i. e.*, they are petitions rather than homilies. The ground covered by them includes not only regular devotions for the days in the week, but for special occasions. The introduction by Dr. Schmucker contains a great many strong quotations from the Church fathers on the subject of prayer, and is edifying. The publisher has done his work well.

The Guardian, a monthly magazine for young men and women, Sunday-schools and families. Rev. J. H. Dubbs, D.D., editor. Contents for April: The Resurrection of Christ, by Rev. D. Y. Heisler, D.D.; Power of Divine Silence, by Rev. J. Hassler; The Christian Fathers, by the editor; Wickher, by the editor; The Lost Prince, a Fairy Tale, by R. Leighton Gerhart; Beginnings of the Reformed Church, by the editor; The Great Hymn of Abelard; The French Pretenders, by the editor; A Welcome to Spring; God's Care. Our Cabinet; The Fairies—Books on Literature—Curious English Customs—The Finest Reformed Church. Our Book Table—Trifles. Sunday-School Department: A Precious Gem; The Blessed Sabbath; The Bible; The Parson's Dream; Envying a Rich Man; Home Politeness; Cast a Line for Yourself; "Subject unto them;" Lessons for April.

Reformed Church Publication Board, 907 Arch Street, Philadelphia.

Harper's Monthly Magazine. The April number of this periodical, it seems to us, excels even its past self in fine illustrations. The frontispiece is a picture of Washington Irving, from a portrait by Gilbert Stuart Newton. The contents of the number are well worthy of perusal, as will appear from the following list of subjects and authors. They are nearly all finely embellished.

Washington Irving, frontispiece; English Farmers, by Mrs. Phœbe Earle Gibbons; The Treaty of Peace and Independence, I., by George Ticknor Curtis; Whence and Whither? a poem, by Richard Henry Stoddard; Artist Strolls in Holland, IV., by George H. Boughton, A. R. A.; "An English Nation," by Thomas Wentworth Higginson; A Home Lawn, by S. B. Parsons; The Little White Beggars, a poem, by Helen W. Ludlow; The Heir-Presumptive to the Imperial Crown of Mexico, by John Bigelow; For the Major, a novel, by Constance Fenimore Woolson; Easter, a poem, by John B. Tabb; A New Cinderella, a story, by A Working Girl; Shandon Bells, a novel, by William Black; A Visit to Cetywayo, by Simon Newcomb; In the Belfry of the Nieuwe Kerk, a poem, by Thomas Bailey Aldrich; Editor's Easy Chair; Editor's Literary Record; Editor's Historical Record, and Editor's Drawer.

The April number of Lippincott's Magazine challenges attention by the variety, ability, and interest of its contributions. The opening paper, which is beautifully illustrated, has for its subject East Hampton, Long Island, the summer resort of a throng of artists, and hence styled by the writer, Charles Burr Todd, "The American Barbison." "A Pilgrimage Down East," by R. Riordan, gives capital sketches of places and people—Newport and Concord, Holmes and Whittier, etc.—in piquant style. "The German Element in the United States," by E. V. Smalley, embodies in brief compass a large amount of suggestive information on an important topic. "Mr. Freeman on American Speech" is the title of a racy piece of criticism, exposing the blunders and misconceptions of a writer who is himself never weary of detecting inaccuracies in others, and who has needed to be taught his own equal liability to error. An article on Wagner, by Philip G. Hubert, Jr., is avowedly the production of a fanatical admirer, but may be accepted as a frank and lively statement of one side of a question which cannot yet be thoroughly and impartially treated. One of the most striking papers in the number is one on "The Climate Cure," by Frank D. Y. Carpenter, who writes in a decidedly cynical vein, and who seems occasionally to overstate the argument against the claims of our principal health resorts, but who dispels some common illusions, and depicts very forcibly and graphically their mischievous tendencies and results.

Miss Tincker's serial, "The Jewel in the Lotos," is the most captivating story now running through any of the magazines, full of warm human life, yet free from vulgar realism, beautiful in style, vivid in its portraitures and descriptions, and animated in its dialogues. Of the remaining fiction, "An Every-Day Affair" is a capital "society story," of which the scene is laid in Washington, while "Cyrus's Wife" and "Clock-Work" give faithful pictures, humorous and pathetic, of rural New England life. The editorial departments are as well filled and interesting as usual.

St. Nicholas for April opens in a very seasonable fashion with a frontispiece illustration of George H. Boughton's beautiful picture, "Snow in Spring-time," and some charming springtide verses by Avis Grey, called "The Summons," which are followed by Katharine R. McDowell's April Fool story, entitled "Louis's Little Joke."——Edgar Fawcett tells in delightful style a fanciful story, called "The Sad Little Prince," for which R. B. Birch has drawn some characteristic illustrations; and H. H. contributes an interesting sketch of Chinese life on the California coast, under the title of "A Brave Chinese Baby."——St. Nicholas's numerous Agassiz associates will eagerly read Professor Holder's article on "Flying Without Wings," which describes some of the curious ways in which certain gifted animals laugh at Sir Isaac Newton and his attraction of gravitation.——By the author of the "Peterkin Papers," but in a very different style, is Lucretia P. Hale's "Alone in Rome," a true story of an American mother and son left without friends in the Eternal City. A humorous poem that boys will appreciate is "Bob's Wonderful Bicycle," by E. J. Wheeler; a remarkable machine indeed, if the author is to be believed. From this unique contrivance the boys will turn with interest to the Work and Play Department, where they will learn how De Cost Smith made a paper boat, in which he has rowed two seasons, and how any boy can make a similar one, at an expense of less than seven dollars.——Of the serial stories, Frank R. Stockton's "Story of Viteau" comes all too soon to its conclusion; while J. T. Trowbridge's "The Tinkham Brother's Tide-mill" gets the young heroes into a serious predicament.——Among the other attractions of the number may be mentioned one of Francis's funny cat pictures: "A New Mother Hubbard," by Eleanor A. Hunter, illustrated by Rose Muller; and contributions by A. G. Plympton, Anna Eichberg, L. D. Brewster, Mary Wager Fisher, and many others.

The April Wide Awake will greatly entertain all its young patrons who have leanings toward art and curiosity as to its methods, by the delightful account of "John Angelo's Visit to the Water Color Exhibition of '83." It is full of studio gossip, and shrewd criticisms, and a child-model contributes of her droll experiences. Some thirty illustrations have been furnished by the leading Water Color artists. "Champ" has some humorous drawings of the "Model Child," and Share has three large, fine engravings of scenes in the National Academy where the Exhibition was held. The length of this art paper has crowded out the Third Act of Mr. Talbot's Comedy, "More Than They Bargained For," but long instalments are given of both "The Silver City" and "Old Caravan Days." Part I. of "Madame Gila" is more useful and entertaining than Natural History stories usually are, and Mrs. Diaz's "John Spicer Lecture No. V." on "Food," is witty and very much to the point. Very much to the point, too, is Nora Perry's excellent story for grown-up girls, entitled, "Noblesse Oblige," which, by the way, has a beautiful full-page illustration by Miss C. A. Northam. Another fine full-page engraving is the frontispiece, "Clarice," by Miss Humphrey, for Margaret Sydney's Easter poem; and still another is by Alfred Fredericks, for Mrs. Browning's "Mother and Poet," and still one more is by Garrett, for Lucy Larcom's "Jack-in-the-Swamp." There is also a charming Spring poem for the little folks, the joint work of Elizabeth Cumings and Robert Lewis. Edward Everett Hale talks with his club concerning "The United States of Europe," Mary Treat has a microscopic study of "The Brickmaker," Miss Harris writes in "Pleasant Authors" about Charles Kingsley, Prof. Sargent tells the boys something "About Running and Jumping," the Next Neighbor talks with Anna Maria about "Kitchens as They Should Be," Marion Harland instructs her Cooking Society about "Breakfast Dishes," and so on to the end of a very charming number.

Only $2.50 a year. D. LOTHROP & CO., Publishers, Boston, Mass.

In the North American Review for April, the scriptural and legal aspects of Divorce are presented respectively by the Rev. Dr. Theodore D. Woolsey, well known for his insistance on the indissolubility of the marriage tie, and by Judge John A. Jameson, a jurist whose long experience with divorce cases in Chicago, both on the judicial bench and at the bar, lends to his observations a very special value. Dr. P. Bender, a Canadian who has studied to some purpose the political, social and economic conditions of his country, under the title, "A Canadian view of Annexation," makes a forcible presentation of the reasons which incline many citizens of the Dominion to regard with favor the idea of absorption by the United States. Senator John A. Logan sets forth the need which exists for "National Aid to Public Schools" in the several States and territories. The Rev. Dr. Howard Crosby writes of "The Dangerous Classes" that menace the perpetuity of civil order and the peace of the community, meaning the manipulators of corporation stocks and the men who, having amassed enormous wealth, use it for nefarious purposes. James C. Welling, President of Columbian University, treats of "Race Education," the problem that confronts the philosophic statesman, of the presence in our body politic of a strong Negro contingent. "The Water Supplies of the Cities" is discussed by Charles F. Wingate, "Ethical Systems" by Prof. F. H. Hedge, "Street Begging," by Rev. Dr. Charles F. Deems, and "Criticism and Christianity," by O. B. Frothingham. Published at 30 Lafayette Place, New York, and for sale by booksellers generally.

Littell's Living Age. The numbers of the Living Age for March 17th and 24th contain Archbishop Tait and the Primacy, Quarterly; Village Life in Norfolk Six Hundred Years Ago, Nineteenth Century; Gambetta, by Gabriel Monod, Contemporary; Samuel Wilberforce, Fortnightly; A New Winter Resort, Blackwood; Miss Austen, Temple Bar; Memories of Leon Gambetta, and Poets and Nightingales, Cornhill; Medicine as Practised by Animals, British Medical Journal; Dislike, The Secret Motive of Secret Societies, and The Pains of Exile, Spectator; Whimsical Notices and Inscriptions, Chambers' Journal; with the conclusion of "For Himself Alone," instalments of "The Ladies Lindores," and the usual amount of poetry.

For fifty-two numbers of sixty-four large pages each, or more than 3,300 pages a year, the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

"Exalted Praise." We have received from Lee & Walker, 1113 Chestnut street, a new Sunday-school hymn book, bearing the above title. Sample copy, by mail, 35 cents; $3.60 per dozen.

Songs of Redeeming Love. Edited by John R. Sweeney, C. C. McCabe, T. C. O'Kane, and Wm. J. Kirkpatrick.

This is still another music book, issued by John J. Hood, 1018 Arch street, Phila. Price, per hundred, $30. Single copy, 35 cents.

Flotsam and Jetsam. By Thomas Gibson Bowles. New York: Funk & Wagnalls, 10 and 12 Dey street. Paper. Price, 25 cents.

This is the fifth instalment of the Standard Library, second series. The books are issued fortnightly. Subscription price, $5.00 per year.

Married.

On the eve of the 15th inst., by the Rev. J. G. Dengler, Dr. N. S. Nonamaker, of Bedminster, to Miss Lizzie S. Bean, of Sellersville, both of Bucks county.

Feb. 20, at the parsonage, in Mt. Pleasant, by Rev. A. Shulenberger, Mr. J. Edward Kregle to Miss Harriet E. Etzler, both of Liberty, Frederick county, Md.

Feb. 20, at the bride's residence, by the same, Mr. Heber M. Smith to Miss Barbara Baker, both of Frederick county, Md.

Feb. 22d, at the bride's home, by the same, Mr. Jerome Petcher to Miss Melissa J. Long, both of Frederick county, Md.

Obituaries.

Died.—On Sunday, the 4th inst., at Emmittsburg, Md., Amy Frances, youngest daughter of Rev. Prof. J. B. and Anna Kerschner, aged 2 yrs., 5 mos. and 22 days.

This occurrence is certainly one in which God's providence is so deep and mysterious that it can be explained in no way but by that faith which, through tears of bitterness, clings to the absolute goodness of God. This little treasure, who had not only become the special delight of her parents, but, by her extraordinary brightness, at once elicited the love and admiration of all who knew her, was suddenly taken with a malignant form of scarlet fever, and, within forty-eight hours, passed from rosy-cheeked health to the paleness of death. On Monday, the 5th instant, we laid her in the tomb; but her bright and cheerful countenance will remain fresh in our remembrance, until she welcomes us into that untold felicity which she now enjoys. R.

Died.—In Philadelphia, on Thursday, the 1st of March, Miss C. Adele Rogers, aged 18 years.

She was a Sabbath-school scholar of Heidelberg Reformed Church of Philadelphia, and united with that church about three years ago. When she gave herself to the Lord she consecrated time, talents, all, to His service. She soon became anxious to do more for the Master, and was given charge of a class of little girls, in the Sabbath-school, to whom she was a most devoted teacher. Her short life was full of kind deeds and love to her family and labor for her Saviour. She was called to die suddenly, by an attack of paralysis, but she was found ready with her lamp trimmed and burning to go in to her Lord.

Died.—In Potter township, Centre county, Pa., Mr. Jonathan E. Royet, aged 44 years, 10 months and 23 days.

The deceased was a devoted member of the Reformed Church, for a number of years serving as an active elder, to which office he consecrated himself with no little self-denial and zeal. Though for more than eighteen months altogether unable to visit the sanctuary on account of sickness, his heart was nevertheless there, and his private devotions reflected the good effect of the privileges of the sanctuary in days gone by. Few men can boast of stricter habits of morality and a more conscientious regard for truth and uprightness. We believe this to result from that determination with which he always sought to follow the unparalleled example of his Lord and Master. Much as we miss him in the Church below, we at the same time bow in humble submission to the Master's call, that he may enjoy relief of all his trials and painful sufferings in the courts above. Pastor.

Died.—On the 15th of February, 1883, in Afton, Columbia county, Pa., Isaac Hess, aged 74 years, 3 months and 6 days.

Father Hess in youth was catechised and received into full membership of the Reformed Church by the rite of confirmation. From the day he took the solemn vow of personal consecration, the Spirit bore witness with his spirit that he was a child of God. He looked upon the Church as his spiritual mother, in whom he was born and by whom he was nourished unto eternal life. The Church was also his true spiritual home. Thither he often repaired to worship God in the beauty of holiness, and as he entered its sacred precincts he felt like exclaiming with Jacob of old, "This is none other but the house of God, and this is the gate of heaven." He evinced his attachment to the house of God by his regular attendance and manifested interest in its welfare. He was one of its principal supporters in the Hidley congregation, and his loss will be quite perceptible. When such fall in the ranks of the Church militant, we naturally ask, Who will take their place? Father Hess was just and upright in his dealings with his fellowmen. Starting in life with little of this world's goods, he, by incessant industry and frugality, prospered and grew into moderate wealth. His business motto was: "Honesty is the best policy." Providence seemed to smile upon the labors of his hands, and success crowned his efforts. As a citizen he was quiet and peaceable. He tried to carry out the injunction, "If it be possible, as much as lieth in you, live peaceably with all men."

Although a prosperous man, yet he was a very humble man. Like his divine Master he carried the spirit of lowliness wherever he went. He had a kind word and a look of condescension for the poor and less fortunate. He was a sympathizing friend to those in humble walks of life. To the poor and needy he was kind and charitable. All charitable objects, which he deemed worthy of his support, he cheerfully assisted. And up to the hour of his death he cherished benevolent intentions to the cause of Christ.

But the life of this good man was not all sunshine. It had its dark clouds. In 1874 his daughter Ella, just married, and she and her husband expecting to receive the solemn rite of church confirmation in a few weeks, was seized by brain fever and soon died. In the fall of 1876 her surviving husband was accidentally drowned in the Susquehanna river. In 1880 another daughter, wife of Elder T. D. Strauss, suddenly died; and in 1881 his bosom companion, with whom he had lived a happy and prosperous life for over fifty years, also died. These sudden and successive deaths in the family circle greatly affected father Hess; but he bore up under them with Christian resignation, and with sweet submission said, "Thy will be done." During the last few months he suffered the continued and painful pangs of Bright's disease. Death finally came—a welcome guest, and relieved the painful sufferer. His four surviving daughters and many friends mourn not as those who have no hope.
A. H.

Religious Intelligence.

At Home.

Of the population of 5,097 in Andover, Mass., 1,063 are members of the Congregational Church.

The motto, "Blood and Thunder," is printed on the tickets of admission to the services conducted by the Salvation Army now attacking Pittsburg.

According to recent statistics Connecticut is the only State in the Union in which every original town had a Congregational Church. In not one of these towns has the Congregational Church become extinct. The Congregational members in the State are nine per cent. of the entire population.

At the Baltimore Conference of the M. E. Church South, at Charlestown, West Virginia, six ministers were elected to deacon's orders and four deacons to Elder's orders. Bishop Keene speaking to those elected, said that "the time had not come when Methodist preachers were merely baptized schoolmasters, literary men and professors; that there was no eloquence in wealth, but a great deal of wealth in honest poverty, and that the lust for gold was ruining them."

The gross sales for the last year of the Methodist Book Concern at all points were as follows: At New York and depositories, $881,079; at Cincinnati and depositories, $643,750. Total, $1,-624,829. Deducting from this sum the amount of sales to depositories, the total value of books and periodicals put on the market for the fiscal year was, New York and depositories, $825,872; at Cincinnati and depositories, $574,945. Total, $1,400,817. The apparent profits for the year were: On the Eastern business, $63,063; Western, $38,987. Total, $102,051. Deducting from this amount on account of re-valuation at Cincinnati, dividends and losses at Atlanta, $25,392, leaves as net gain $76,658, or about 5½ per cent. on the business done after paying all expenses and losses, and paying the annual Conferences a dividend of $15,000.

Union Theological Seminary, in New York city, reports in its catalogue for the present year the following number of students: Fellows, 2; Graduate Class, 9; Senior Class, 39; Middle Class, 35; Junior Class, 42: total, 127.

Western Theological Seminary (Allegheny, Pa.) reports: Resident Graduates, 2; Senior Class, 20; Middle Class, 20; Junior Class, 23; total, 74.

Yale College Divinity School reports: Resident Licentiates, 2; Hooker Fellowship, 1; Graduate Class, 10; Senior Class, 38; total, 106.

Hartford Theological Seminary has in the Senior Class 14; Middle Class, 12; Junior Class, 20; total, 46.

Rochester Theological Seminary has in the Senior Class 14; Middle Class, 20; Junior Class, 17; German Department, 26; total, 77.

The Philadelphia Sunday-school Association has collected and printed a tabulated list of the Sunday-schools of the different denominations in the city of Philadelphia. By this list it shows that the Adventists have two schools, with 100 scholars; the Baptists, 80 schools and 20,352 scholars; the Free Baptist, 6 schools and 600 scholars; the Christians, 8 schools and 891 scholars; Church of the Brethren, 2 schools, 190 scholars; Church of God, 1 school, 300 scholars; Congregational, 2 schools and 389 scholars; Evangelical Association, 7 schools and 1607 scholars; Friends, 15 schools, 1661 scholars; Lutheran, 31 schools, 9432 scholars; Mennonite, 2 schools, 128 scholars; Methodist Episcopal, 97 schools, 34,017 scholars; Methodist Episcopal (African), 18 schools, 2218 scholars; Methodist Episcopal (Free), 2 schools, 186 scholars; Methodist Independent, 5 schools, 465 scholars; Methodist Protestant, 3 schools, 515 scholars; Moravian, 5 schools, 1293 scholars; New Jerusalem, 3 schools, 331 scholars; Presbyterian, 94 schools, 30,440 scholars; Reformed Presbyterian, 11 schools, 2248 scholars; Dutch Reformed, 6 schools, 1439 scholars; German Reformed, 17 schools, 4103 scholars; Protestant Episcopal, 99 schools, 28,082 scholars; Reformed Episcopal, 9 schools, 3477 scholars; United Brethren, 3 schools, 268 scholars; Union, 13 schools, 1572 scholars. The total number of Sunday-schools shown by this list is 552, with a total attendance of 148,885 scholars.

Abroad.

A Protestant Spanish paper is to be published in Spain.

The Revision Committee in London have just completed the second revision of the Old Testament. No date has yet been set for publication, as much remains to be done.

A society has been formed in England under the presidency of the Archbishop of Canterbury which has for its object "the Christianizing, simplifying and cheapning funeral and mourning ceremonial."

The *Tablet*, of London, publishes an article showing the growth of Catholicism among English-speaking nations. In Great Britain, since 1840, the churches have increased from 522 to 1,461, the laity from 539,500 to 1,384,000. In the United States, in the same period, the churches have advanced from 324 to 5,609; the laity from 666,630 to 6,143,000.

Since the overthrow of Arabi Pasha the missionaries report that their work is far more apparent than before the rebellion. This work has been especially successful among the Copts. One of the first persons to greet the United Presbyterian missionaries, on their resumption of work at Assyoot after the war, was the Coptic bishop. In another town, failing to secure one of their own people to expound the Scriptures, the Copts engaged the services of a young man recently licensed by the Mission Presbytery. So great was the interest in his first sermon that he was compelled to give it three times. Women disguised themselves in male attire in order to get into the street to hear the preaching.

A French traveller, recently returned from Siam, gives an account of a new Buddhist temple which has just been completed in Bangkok, and which without and within closely resembles a Catholic church, including an altar, stained glass, prie-deux, and numerous familiar accessories. The guide who conducted the traveller over the building manifested great pride in all its modern appointments. "We have even an organ," said he, "and a better one than any you have in France, for it plays without an organist. We had it made to order by Messrs. Bird & Co., of London, and as you will hear, it plays nothing but the finest sacred music." Whereupon he turned the handle, and the Frenchman, to his great edification, heard the familiar air which fits the words, "De Madame Angot je suis la fille."

Dr. Maclay, of the Methodist Mission in Japan, writes concerning the purchase of the site for the Methodist University as follows:—"The site just purchased contains about twenty-five acres of land situated in the western suburbs of Tokio, near the palace grounds where the Emperor at present resides. The land in question was formerly used by the Japanese Government as a 'Model Farm,' conducted by its Colonization Department, and on this account the place has become widely known in Japan. The experiment of a model farm having run its course after a period of eight or ten years, the land passed into private hands, and we were fortunate enough to get possession of it as already stated. The situation is one of the best in Tokio." The price paid for the land was $6,000 in Japanese paper currency, equal to about $4,800 Mexican dollars. The dormitory building, which was occupied by the Seminary at Yokohama, and had been taken down for transference, was to be immediately re-erected on the new ground. Other buildings will follow in due time. The school building at Yokohama was sold to the Woman's Foreign Missionary Society.

The Chicago *Inter-Ocean* prints an article translated from the *Deutche Rundschau*, written by Von der Bruggen, an eminent German scholar, on a new religious movement in Prussia. He declares, says the *Inter-Ocean*, that the Reformatory impulse has come from the Gospels themselves, and that the movement in its fervor and vehement earnestness is much like that of the sweep of Methodism in this country, or of the rise of Protestantism in Germany. The doctrine preached is purely evangelical, but discards many of the restrictions made much of in Western Europe. The leaders are content with the Gospel and its own inherent powers of redemption. This simple Gospel doctrine has struck the Russian peasantry like a new revelation, and has given rise to a new religious spirit as fierce in its way as Nihilism itself. The new movement has become popular in spite of the Orthodox Church, and is already a recognized force in national development. The national authorities regard it not unkindly, possibly because it is opposed in everything to the doctrine of destruction preached by the Nihilists, and it is therefore most effective as a weapon against Nihilism. It is not necessarily hostile to the established church except in its absence of form and its indifference to old methods. It has taken hold on the imagination as well as the conviction of a people much given to idealism, and it flourishes at St. Petersburg as well as in the southern provinces.

The two hundred and fifteenth anniversary of the death of Gustavus Adolphus, was observed at Stockholm by a grand celebration partly by the Church and in part military, the following brief account of which we take from the *Allgemeine Evangelisch-Lutherische Kirchenzeitung*. During the ringing of all the church-bells of the city, the king, with his retinue, entered the Riddarsholm church, where the address was delivered by Dr. Sundberg, the Archbishop of Upsala. Deputations from those regiments which participated in the battle at Lützen were present, and in the military feature of the celebration the Gustavus Adolphus banner was conspicuous. Devotional services were held in the afternoon in all the churches, at which the significance of the day was pointed out. In the evening at about nine o'clock, the united choirs of Stockholm rendered the choral "Ein feste Burg," etc. At the entertainment given by King Oscar at his castle of residence, also he delivered a brilliant and animating address, the spirit of which is shown by these concluding words: Gustavus Adolphus was one of the greatest of regents, one of the most genial of commanders, and one of the noblest of men. Many words touching this point are not needed on the day commemorating the event at Lützen—at least not in our circle. The remembrance of the great King lives cherished and honored amongst us and in us; and it shall continue to live as long as there is a free and independent Sweden—as long as there is in Sweden a God-fearing people.

The day was celebrated in other Swedish cities also, as Malmöy, Gothenburg and Upsala. Two wealthy merchants, Carnegie and Eckmann, of Gothenburg, have been moved by the occasion to present 120,000 crowns ($33,750) to the University of Upsala. The gift of the former (100,000) is devoted—one half to the "Students-home," and the other half, together with the gift of the latter, to the promotion of the Study of Apologetics.—*The Churchman.*

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TIME TABLE.—NOVEMBER 6th, 1882.

Stations.	N. O. Exp.	Acc'm Train	Soth'n Mail	Phil. Exp.	Carl. Acc.*	Hb'g. Exp.
UP TRAINS.	P. M.	A. M.	A. M.	A. M.		P. M.
Leave Baltimore	11 20	.....	7 35	10 50	.....	5 35
" Philadelphia..	11 20	4 30	8 10	11 05	.....	5 40
	A. M.		A. M.	P. M.	P. M.	
" Harrisburg....	3 25	7 35	11 25	3 15	6 30	8 55
" Mechanicsb'g	3 48	8 04	11 46	3 41	7 00	9 25
" Carlisle	4 10	8 30	12 06	4 05	7 26	9 54
" Newville.....	4 33	8 55	12 27	4 30	.....	10 24
" Shippensburg	4 54	9 20	12 45	4 53	.....	10 49
Ar. Chambersb'g	5 17	9 45	1 05	5 19	.....	11 10
Lv. Chambersb'g	5 20	9 50	1 08	5 23	.....	P. M.
" Greencastle...	5 42	10 14	1 28	5 47	.....	
Ar. Hagerstown..	6 05	10 40	1 50	6 15	.....	A. M.
Lv. Hagerstown..	A. M.	10 45	2 00	6 20	.....	6 05
Ar. Martinsburg..	DAILY	11 35	3 40	7 10	.....	6 45
		A. M.	P. M.	P. M.		A. M.

* On Saturdays this train will leave Harrisburg at 5 30 P. M.

Stations.	Hb'g. Exp.	Sat. Acc'n	Mail Train.	Phila. Exp.	Mail Exp.	N. Y. Exp.
DOWN TRAINS		P. M.	A. M.	A. M.	P. M.	
Lv. Martinsburg	.....	7 30	7 00	.....	3 00	DAILY
Ar. Hagerstown..	.....	8 20	7 50	.....	3 48	P. M.
Lv. Hagerstown..	.....	P. M.	7 55	11 50	3 55	9 05
" Greencastle...	.....	.....	8 23	12 17	4 23	9 26
Ar. Chambersb'g	A. M.	.....	8 50	12 40	4 50	9 46
Lv. Chambersb'g	4 30	Carl.	8 55	12 45	4 55	9 47
" Shippensburg	4 55	Acc'n	9 19	1 10	5 21	10 07
" Newville.....	5 18	A. M.	9 42	1 33	5 47	10 27
" Carlisle	5 42	7 30	10 08	2 00	6 15	10 47
" Mechanicsb'g	6 06	7 57	10 33	2 23	6 45	11 07
Ar. Harrisburg...	6 35	8 30	11 00	2 55	7 15	11 30
	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Ar. Philadelphia	10 20	.....	3 20	7 35		2 55
" Baltimore.....	10 20	.....	.....	5 20	.....	.....
	A. M.		P. M.	P. M.		A. M.

C. V. R. R.—SOUTH PENN BRANCH.

Mixed Train	Mail Train			Mail Train	Mixed Train
A. M.	P. M.			A. M.	P. M.
9 30	5 15	Lve..... Chambersburg..... Arr		8 45	4 40
9 55	5 30	" .....Marion.....	"	8 30	4 15
11 20	6 12	" .....Mercersburg.....	"	7 45	2 55
12 00	6 35	" .....Loudon.....	"	7 20	2 15
12 15	6 45	Arr.....Richmond.....	"	7 10	2 00
P. M.	P. M.			A. M.	P. M.

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General News.

Home.

Hon. Timothy O. Howe, Post Master General of the United States, died at Kenosha, Wisconsin, on Sunday afternoon.

Ex-president Diaz, of Mexico, has been making a tour through the United States. Great courtesy has been shown to him.

The Independents have nominated Wm. B. Sprague for Governor of Rhode Island, and the Democrats have ratified the choice.

The remains of John Howard Payne author of Home Sweet Home, have arrived in Washington, and will be buried in the place selected by Mr. Corcoran.

The people along the New Jersey coast have been seriously alarmed by the number of sea-side residences that have been burned of late. It is said that a plot to lay Asbury Park in ashes was discovered last week.

The Malagasay Ambassador who have been in the country negotiating a treaty between the Queen of Madagascar and our Government, have won golden opinions. The Chief Commissioner, whose name is Ravoninathriniavios is a Christian and a man of culture.

Rev. S. Beach Jones, D. D., a prominent minister of the Presbyterian Church, died at Bridgeton, N. J., on the 19th inst. He was at one time professor of Theology in Oakland Seminary, Miss., and afterwards secretary of the Presbyterian Board of Missions. He excelled as a Hebrew scholar.

Foreign.

Another excitement was produced in England last week, by an assault upon Lady Florence Dixie in one of the public places of London. Her assailants were dressed in women's clothes.

Queen Victoria slipped on the stairway of Windsor Palace, and injured her knee. She was confined to her chamber some days, and much anxiety was shown by the English people. It appears however, that her injuries were slight.

THE SHAM AND THE REAL.

Every good thing has its hosts of imitators: every genuine article its counterfeits. Bad manners and wicked habits have theirs also; but he who shams the bad never boasts of it, while they who ape the virtues of the good or simulate the genuine never hesitate to place the counterfeit before the public in their most alluring tones. When these people imitate they always choose a pronounced type or popular subject to copy from; and when they claim to be as good as "So-and-So," or to sell an article equal to "So-and-So," the public may depend upon it that Mr. "So-and-So" and his article are always the best of the kind. Thus the sham is always proving the genuine merit of the thing it copies.

A firm of enterprizing gentlemen produce and popularize an article of household use, such as the Royal Baking Powder, whose convenience, usefulness and real merit make for itself an immense and universal sale. A hundred imitators arise on every hand, and as they hold out their sham articles to the public, yelp in chorus, "Buy this; it's just as good as Royal, and much cheaper!" The Royal Baking Powder is the standard the world over, and its imitators in their cry that theirs is "as good as Royal" are all the time emphasizing this fact. In their laborious attempts to show by analysis and otherwise that the "Snowball" brand has as much raising power "as the Royal;" or that the "Resurrection" powder is as wholesome "as the Royal;" or that the "Earthquake" brand is "as pure as the Royal," as well as by their contortive twistings of chemical certificates and labored efforts to obtain recognition from the Government chemists and prominent scientists who have certified the superiority of Royal over all others, they all admit the "Royal" to be the acme of perfection, which it is their highest ambition to imitate. But the difference between the real and these imitations, which only copy its general appearance, is as wide as that between the paste and the true diamond. The shams all pay homage to the "Royal!"

PHILADELPHIA MARKETS.
Wholesale Prices.

MONDAY, March 26, 1883.

FLOUR.—We quote supers at $3.25@3.75; winter extras at $3 75@4.25; Pennsylvania family at $5@5.12; Ohio and Indiana do. at $5 50 @6.25; St. Louis and Southern Illinois do. at $5.50@6.25; Minnesota clears at $5.50@6; do. straight at $6@6 62; do. patent at $7@8, and winter patent at $6.25@7, as to quality. Rye Flour was easier, with sales of 100 barrels good Pennsylvania at $3.75.

WHEAT.—Sales of 2000 bushels No. 1 red in elevator at $1.21½; car lots No. 2 do. at $1.19½, with that bid and $1.20 asked early for March, but closing at $1.19½ bid and $1.20 asked.

CORN.—Sales reported comprised 3000 bushels rejected at 55@55½c; 600 bushels No. 3 white in grain depot at 56c.; 1800 bushels No. 3 mixed do. at 57c.; 3000 bushels steamer track at Richmond at 61½c.

OATS.—Sales reported comprised 1 car rejected white at 52¾c.; 1 car No. 2 mixed at 51½c.; 6 cars No. 3 white at 52½@53c; 6 cars No. 2 do. at 53¾@54c.; 3 cars do. do. at 54½c.; 1 car No. 1 do. at 55c., and 1 car do. do. fancy at 57c.

RYE was scarce and nominally steady at 68@ 70c., as to quality, for Pennsylvania.

SUGARS.—Raw were firm and quiet at 7¼@ 7⅛c. for fair to good refining muscovadoes. Refined were dull and easier at 8 13-16@8¼c. for granulated; 8¾c. for crystal A, and 8¾c. for confectioners' A.

PROVISIONS.—We quote Mess Pork at $19.50; shoulders in salt, 8c.; do. smoked, 8¼@9c.; pickled shoulders, 8½@9c.; do. smoked, 9½@10c.; pickled bellies, 11½@12c.; smoked do., 12@12½c. Loose butchers' Lard, 10¾@11c.; Western steam do., $11.50; city refined, do., 11⅜@11¾c. Lard stearine, 11⅝@11¾c.; Oleo do., 9½@9¾c. Beef hams, $21@23, as to brand; Smoked Beef, 14@ 15c.; sweet-pickled hams, 11⅜@12½c. for heavy to light averages; smoked Hams, 13@14c. City Tallow, in hhds., 8¼c.; country do., in barrels, 7½ @8c., do. in cakes, 8@8½c.

BUTTER.—We quote Pennsylvania fresh creamery extras at 33@35c.; do. firsts, 30c.; Western do. do. 32@33c; do. firsts, 25c.; June creamery, 18c.; imitation creamery, 20@25c.; Bradford county old dairies, best here, 18@19c. New York State fresh dairy extras, 27@28c.

CHEESE.—We quote New York full cream choice at 14¼@14½c.; do. fair to good, 13@13½c.; Ohio flat fine, nominal, at 13¾@14c.; Pennsylvania part skims. choice to fancy, 8¾@9½c.; do. fair to prime, 8@8¾c., and full skims, 5@7c., as to quality.

EGGS.—Sales of near-by extras at 19c., with 18½c. the best bid, and Western extras were offered at 18½c., with sales of firsts at 18c.; West Virginia sold at 17c.

Live Stock Prices.

The receipts for the week were: Beeves, 2900; sheep, 10,000; hogs, 3000. Previous week, Beeves, 2400; sheep, 7500; hogs, 3200.

BEEF CATTLE were in full supply, and although a number of cattle were left over at the close, prices remained firm at last Monday's rates. Quotations: Extra, 7¼@7½c.; good, 6¾@7c.; medium, 6¼@6½c.; common, 5½@6c.; fat cows, 4@ 5½c.; slippery do., 3@3¾c.

CITY DRESSED BEEVES were active and prices closed firm at 8½@10½c., with sales of common cows as low as 7c., while Western dressed were in fair demand and closed higher at 10@10½c.

HOGS.—The market was dull the entire week, as the high prices West checked the consumption here. Quotations: Extra, 11½@11¾c.; good, 10¾ @11c.; medium, 10@10½c.

MILCH COWS were sold slowly at $30@70.

SHEEP were in fair demand, and, in sympathy with the Western markets, prices continued too high for butchers, who complained that they could not cut their money out. A few choice sheep sold for 7¼c. for shipment to New York. Quotations: Extra, 6¾@7c.; good, 6⅜@6⅝c.; medium, 5¾@6¼c.; common, 4½@5½c.; lambs, 5½@ 8¼c.; veal calves, 7@9c.

ROCHESTER, N. Y., February 2, 1878.
DEAR SIR: I have had no night sweats since the third day of taking your VITALIZED PHOSPHATES, and I sleep without disturbance. UANE VANCE. For sale by druggists or by mail, $1.00. F. CROSBY Co., 666 Sixth Ave., N. Y.

The health of the Emperor William continues to improve.

"I HAVE BEEN AFFLICTED with an Affection of the Throat from childhood, caused by diphtheria, and have used various remedies, but have never found anything equal to BROWN'S BRONCHIAL TROCHES"—*Rev. G. M. F. Hampton, Piketon, Ky.* Sold only in boxes.

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We do not know why it is not called grenadine, which it appears to be. The plain fabric is very open, and is stiffened with some substance that moisture does not affect. The satin stripes are of ordinary white silk, without stiffening.

Next outer-circle, south entrance to main building.

Little two-colored checks, so little as to be unique, so little as to be half-lost to the eye, quite lost two or three yards off. Sixteen different effects; some strong and some so dull as to approach plain colors. $1.

The fifty large bright plaids at 50 cents that we have spoken of before are intrinsically worth more than these; but they are so different that both are not likely to please the same person. The large 50-cent bright plaids are perhaps the cheapest lot of goods ever in the store. We have not done them justice in calling them dollar plaids. They are $1 25 for 50 cents.

Second circle, south-east from center.

Rather fine but not fashionable writing-paper for 5 cents a quire and 5 cents a pack for envelopes; the end of a sort that was fashionable two years ago, and then cost just three times as much. Smooth, rather heavy, octavo size, with baronial envelopes; water-marked with horizontal lines, which some writers always want, not being able to dispense with ruling altogether.

Third circle, north-west from center.

Satins of eighteen colors have come at $1.25. Already we had satins at 75 cents and $1 of about the same number of colors. There is something very singular in the colors of this season; and the singularity shows in satins quite as markedly as in anything.

Gros de Suez (Gros de Londres is the very same) is a fine-ribbed silk with a heavy rib here and there. The effect is rather of heavy ribs wide apart upon a flat surface. One of the new silk fabrics, which seem likely to be a favorite. In the new colors, of course; $1.35.

More of the same $1.25 black rhadame for $1.

Next outer-circle, south entrance to main building.

The mottled effects, that we noticed in dress-cloths the other day, have got into little-check cloths for ulsters and jackets, $1.50; 54-inch.

Outer-circle, north-east from center.

Linen lawns ready all new; and all the designs new, except dots, which can't be new, of course. We stick to small figures, though most merchants will have large figures.

We stick to pure-linen lawns, too, at 25 to 37½ cents, though almost everybody else will sell cotton-and-linen down to 15 cents. We *will not* sell mixed cotton and linen, except at extraordinary prices. There's a good deal of satisfaction in having things true.

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